

[8]
READ
FOR
body, and chemical analysis
pills, and nearly tasteless
MEAL

and from the WHOLE
range of the Wheat are
materially assisted by
It is in this way the
power and strength

0 FLOUR.

of vital energy and activity
body end on our natural
starch is a more healthful
here heaters afford no
Three times the heating
we eat nothing but our
various forms of carbon—
found on our skin
The grain distiller
morely adds to the
other elements which
We should eat simply
which we can live by using
the little flour which
the whole body sufficient
to nourish itself
left to suffer from
the flour which is
in common with
particularly from
the flour which is
Poor food makes poor
consumption.

HANANY OTHER FOOD
that, as an article of food,
is a more healthful
the mineral ingredient,
and the flour which is
in common with
the flour which is
Poor food makes poor
consumption.

equal to Oat Meal.
12 years, wearing
the flour which is
Poor food makes poor
consumption.

gton, Mass.
WRITE US,
INFORMATION.
The flour which is
Poor food makes poor
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The Herald.

W Baldwin Meth BookConers

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[EDITORIAL.]

It seems to be difficult to get at the real
state in Utah. The Commissioners
disagree radically in their estimate of
the feelings and purposes of the Mor-
mon leaders. Three of them have
agreed upon a majority report, to the
effect that the Mormons are as resolute
in their defiance of the law respecting
illegal cohabitation as they ever were;
that their convention to frame a constitu-
tion for the admission of Utah as a
State was a mere ruse, polygamy
being repudiated in name only, and not
in fact; that they write in the federal
grip with which the Edmunds act
and the energy of the officers who admin-
ister it hold them in repression, but are
determined not to submit. On the other
hand, the minority report protests
against theological discussion in an
official document, maintains that the
proposed State constitution was drafted
in good faith, asserts that three-fourths
of the entire Mormon population are
monogamists, and that the church is
sincerely willing to abandon polygamy.
If this latter report be well founded—
though we doubt it—the Edmunds act
can have no terrors for the Latter Day
Saints.

Great interest is naturally felt in the de-
liberations of the General Assembly of
the Knights of Labor, convened at Min-
neapolis. It represents an organization
which exerts a powerful influence upon
our industrial interests and upon society
at large, which has made some serious
mistakes, which has been on the point
of going to pieces through factional
strife, which has lost many members
at which, with all its losses, is still
flourishing and vigorous, with a mem-
bership of about 500,000. It has been
presided over by a man of vigorous
sense and executive ability, who has
very decided convictions on such vital
questions as socialism, temperance,
and immigration, and maintains them
at the risk of the suffrage of the order.
He took strong ground against lawless-
ness in his annual address, and recom-
mended that every avowed anarchist
should be expelled from the organiza-
tion. He advocated an appeal to Con-
gress to create a department of labor,
and favored a governmental supervision
of the telegraph. He took an earnest
stand against the political aspira-
tions of working people. Said he:—

"They look too high. They wish to
reach the top of the ladder at a bound,
when experience teaches that this is
folly. This is the most serious ques-
tion with which we have to deal. I ad-
vocate now, and always have, that it
is the small local offices that should be
looked after with an eternal vigilance.
Let me elect the assessor, and I care
not who elects the President. It is this
principle that I wish to inculcate in the
minds of all workmen—that they should
attend to their local politics, and the
affairs of the State will take care of
themselves. If this can be accom-
plished, and I have no doubt it can,
then the labor movement will have
reached a point where its foundation is
secure."

ECHOES FROM THE PULPIT.

DRS. JOSEPH PARKER, R. R.
MEREDITH, C. BARTOL, J. D.
FULTON, WM. M. TAYLOR.

From Dr. Parker's noble sermon in
Plymouth Church, Oct. 2 (reported in
the New York Tribune), on "He is not
here, but is risen" (Luke 24: 6):

We take some of his illustrations of the
necessary vagueness yet satisfactory
significance of Scriptural terms. The
word "risen" is among these:—

Speaking of Jesus Christ, the angel said,
"He is risen." That is really all we want
to know. If we carry that word up to its high-
est significance, it will suffice at once the rea-
son and the imagination. It is the best word
that can be chosen. It points toward a definite
dimension, but it makes no attempt to localize
it. Who can measure and state in plain
figures the significance of this word
"risen"? It is a height, a distance, an ele-
vation, an unnamed place in God's infinite
firmament, away beyond the sun and the stars
and the farthest light that glimmers on the
strongest telescope. It is a word which be-
lieves but never sees. We may see where the
Anointed One begins His ascent, but where
and how He has ended it, if not He ever
may, we cannot tell. The Bible is wonderful
in its choices of terms in describing the inde-
scribable. The Bible has to encounter, as we
have just seen, the difficulty of language, and
in encountering it, what other book has suc-
ceeded so well?

He finds another illustration in the
opening words of the Bible:—

Take instances in illustration of this aspect
of Divine Inspiration. For example, the Bible
describes the creation of the heaven and the
earth. What date does it fix for the in-
finite miracle? Let poetry dream, let philoso-
phy speculate, let reason argue, and then
produce the results of all the processes, and
what can equal the sublime words used by
the Bible, namely, "In the beginning?"
That is the dateless date. That is the dawn
that was never seen by created eyes; the
morning that shone before any life awoke. It
is the beginning, yet no man can discover its
precise origin. Geology cannot pick its way
to that antiquity through all the rocks on
which it lays its hammer or its instrument of
what name soever. Yet who would be with-
out that word? We needed some indication
of the origin of things, and we must either
have one that was local, limited, and argu-
able, that is to say, open to contention and
controversy, or we were to have one that was
eternally challenged and satisfied the imagination
and that called upon reason to say about the
creation what God said about its completion:
"It is very good."

The terms that speak of the eternity
of God and of the extent of human for-
giveness also contain this element of
happy indefiniteness:—

Take as another instance of the choice of
words by the Bible the description which is
given of the duration of the Almighty him-
self: We read that God is "from everlasting
to everlasting." How well this harmonizes
with the expression, "In the beginning." The
two indications of time and space might have
come from the same pen. Who can measure
the distance between everlasting and ever-
lasting? Having measured one everlasting
we are called upon to lay a line upon another
eternally long. Who can do the impos-
sible? Who can measure the immeasurable?
Yet who is not content with the sublime as-
surance that the God of heaven and earth
wrought His miracles "in the beginning," and
that He Himself is from "everlasting to ever-
lasting?"

Take a third instance indicative of the
same thought and process; indicative of the
same difficulty of incarnation, but yet ap-
proaching almost the completion of the mir-
acle. We find this instance in the words which
assure us that God has removed our trans-
gressions from us "as far as the East is from
the West." No poet can amend this form of
expression. It stands alone in unique dignity
and pomp and pathos. Who can measure the
distance between the East and the West?
Where does the East begin, where does the
West end? Who could have his line further
removed from him? Let us submit these
words to the test of literary criticism, and let
us be decent and just in our acknowledgment
that, come the Bible whence it may, there is a
marvelousness of expression about it not to
be found in other literature.

Even those expressions which seem
precise are still vague when we come
to analyze them:—

And yet although we are told indefinitely
that Jesus Christ is risen, in other portions of
the book we are told with some precision to
what point the Saviour has ascended. We
are told, for example, that Stephen said: "I
saw heaven open and the Son of Man stand-
ing on the right hand of God." What a mar-
velous instance is this of definite indefiniteness!
We think we are to hear precisely
where Jesus Christ is, and behold we are left in
as great an amazement as before. Where is the
right hand of God? Rather, where is it not?
The right hand of the Lord fills all things,
holds all things, mightily rules all things. The
right hand of the Lord is the right hand of
the Lord. The right hand of the Lord is under
the heavens and behind the blazing sun and above
the starry firmament. Yes, who shall shrink
from saying that all hell itself burns within
that infinite grasp? Thus when we expected
to hear exactly where Jesus Christ is, we were
told that He is at the right hand of God; but
when we ask where that hand is, a voice an-
swers, "Where is it not?"

Rev. Dr. Meredith had a royal wel-
come from the Tinkins Avenue Con-
gregational Church, Brooklyn, to whom
he preached his first sermon, Sept. 18.
His closing appeal, as appears from the
report of his words in the Tribune, was
as follows:—

I come to you to-day with the single re-
quest, "Brethren, pray for us." If Paul
needed the prayers of the Thessalonian
Church, then in Heaven's name what shall I
do here without the united prayers of the peo-
ple of this church? Paul desired two things
— spiritual wisdom and the guidance of the
Spirit of God. Paul does not specify what
the brethren shall pray for, but we may sup-
pose that they would pray first for Paul's per-
sonal salvation. But you say he was already
converted. I trust I have also been converted.
But Paul was in imminent danger of utter
discouragement and despair; there were times
in his life when he was caught up to the
hanging clouds. Again, he was caught up to
the third heaven, and there was danger
lest he should be exalted above measure.
Remember that your pastor whom you have
called is only a man, and is in danger of dis-
couragement on the one hand and undue ex-
altation on the other.

Various estimates of ministerial suc-
cess were mentioned:—

Wouldn't those to whom Paul wrote pray
that his ministry might be largely successful?
What is success? It is an element of success,
I suppose, to fill all the pews of this church,
and if they keep full after your curiosity is
satisfied, people in Brooklyn will vote my min-
istry a success, but that may happen and yet
my ministry may be a dead flat failure.
Sometimes success is viewed from a financial
point of view. If all the bills are paid and
there is a surplus in the treasury, people say
the minister is a success; but all this may hap-
pen and the ministry still be a dead flat failure.
It is when sinners are being converted
and saints are being built up and trained for
aggressive Christian work that a ministry can
be said to be truly successful.

I want you to pray, and then I want you to
live your prayers. The prayer that is not
lived, and the life that cannot be prayed, are
equal failures. I came here not to make suc-
cess. I intend to bear my own burden,
to come to you, and I won't do it. Let us
band together for aggressive work. I speak
these plain words without any misgiving. I

depend upon you and God. It would be easy
to talk to you about the motives that should
cause you to pray for others. The concern of
souls should do this. It would also be easy
to show you, if necessary, that your own well-
being and that of your family require it.

Rev. Dr. Bartol, of this city, deliv-
ered a sermon recently on "Bribery
and Corruption in this Country," which
contained utterances which deserve to be
pondered. Here are some of them,
as reported in the Boston Herald:—

If I see a fish leap above water in yonder
bay, I know there is a school around of
mackerel, or probably porgies, an inferior
tribe; and one that is open and discovered
means a score of latent and lurking seducers.
You have heard of the peppermint detection
of foulness in drains. It was a great inven-
tion which would fetch an essence or odor
to trace and enable us to expel filth-causing
moral disease from the sewers of the State.
What an outrage in the Roman Church was
that sale of indulgences to sin which provoked
Luther's wrath and led to the Protestant Re-
formation! But is not venality in an American
court or Senate as gross as that winding of
cardinal and Pope? There has been no fall
divulging as to where \$40,000 went last year
for the division of a town which our Govern-
ment's vote prevented or postponed, and the \$5,
000 attested as offered by either party or both
in a question of railway consolidation may
never be disbursed, the devil being a proverbially
bad paymaster, unsatisfactory rewarder,
not up to time.

He concludes with these words:—

Against the sale of civil office our President
does what he can and not lose sight of that
second term he thinks the good of the country
requires him to sacrifice his private comfort to
yet wish he once thought no President should
ever wish to leave. Love of office is the pas-
sion of this so-called democratic land. No
question of domestic or foreign policy so oc-
cupies the attention of the administration or the
press as who shall fill the offices. The salary
dispute is how small and inconsiderable com-
pared with the fishing for them! That is al-
ways in season, and with no limit as to miles.
Loaves and fishes indeed! The offensive par-
tisan—that is, the citizen not a hireling of the
party in power—is, in any position of emolu-
ment, in forbidden waters, and to be arrested,
a vassal to be seized and turned out by the
government. Arbitrary authority among us
exceeds any kings or princes wielded.
English obsequiousness to a Queen—Ameri-
can servility to men in high places is as com-
mon and as mean. It was writ of Coriannus,
the Roman patrician: "He would not flatter
Nephtes for his trident or Jove for his power
to thunder."

Such a character on our shore, how rare!
"I have seen only two men in all Italy," said
Gen. Bonaparte. We can count on our fingers
the persons who are as eminent for independ-
ence as they are prominent in place. In pri-
vate station, emulate them. Amid the echoes
of the centennial jubilee from the City of
Brotherly Love, let us not be deaf to notes
more solemn than those of the low peaceful
drum and fife, and awakening sentiments of
patriotism beyond the vain glory of belonging
to a nation sixty millions strong. Let us not
foolishly fancy that the shouts of soldiers and
congratulatory speeches of our highest officers
can avail without equity. Men in high places
or low ones must be judged, not by their pa-
triotic professions, but by their deeds.

Among the recent utterances of Rev.
Dr. Fulton on Romanism, are the fol-
lowing, taken from the Boston Herald:—

Romanism is the champion of illiteracy. It
may be thought when we hear of a projected
Catholic university at Washington, and see
parochial schools being established all around
us, that the Catholics are in favor of education.
Do not be deceived. What Rome is fond of is
not education, but self-preservation. The de-
struction of our common schools is the only
hope for the Roman Catholic Church in Amer-
ica. Romanism feeds on the ignorance of the
masses. If you want the proof, go to Canada,
Mexico, South America, Spain, say, Boston
itself.

Rome was the first to denounce the public
school system, and it did this because in the
public school was to be found the Bible. Even
now they are trying to fill our schools with
Roman Catholic teachers. It has been found
costly to build parochial schools, and so the
Catholics are learning to attain their ends in a
cheaper way; they hope to get their system
and teaching into our public schools.

Civil service goes to the wall where Roman-
ism has the power. Romanism favors illiteracy
by opposing a broad and ennobling edu-
cation. Romanism, by promoting ignorance,
is the ally of crime. The great inferiority of
Roman Catholic education is notorious. Thou-
sands of Catholics brave the thunders of their
church in order to give their children oppor-
tunities in the public schools.

In all the towns of Massachusetts and of the
country, the public school has gone forth from
the Pope of Rome that the public school system
must be broken up, and the work has already
begun.

Dr. Wm. M. Taylor, of the Broadway
Tabernacle in New York, opened his
fall services with a practical sermon on
John 9: 4. His closing words, as re-
ported in the Tribune, are as follows:—

But there is another consideration here,
which though it is not in this text I must
leave to add, and it is this: That though we
may be inactive for the salvation of men, the
powers of evil are all alert and alive in their
exertions for their destruction. Go out into
these streets any night you choose, and you
will find multitudes of the agents of evil hard
at work for the ruin of men's souls. We talk
of heathenism, but have you thought how
much of it there is here all around us? There
are more temples for the worship of Bacchus
in this city than there were in the whole of
ancient Greece. There are shrines for the ser-
vice of Venus in the very midst of us, where
the service is as pure as any practised long ago
in the groves of Paphos. The progress and
the blackleg do not need to be incited by their
master to tireless industry. How long shall
we let ourselves be outdone by them? Let us
inaugurate this new season of our church life
here by new consecration to the work to which
Christ has called us, and new energy in their
performance. Think not of yourself, for He
whom you serve sacrificed Himself that He

might finish His work; and when men talk to
you of rest, answer with the noble Port Royal-
ist, "Shall we not have eternity to rest in?"
But remember you must be good if you would
do good. You must be Christians indeed if
you would be Christian workers; and for your
becoming Christians, the same principles hold
which I have brought out of this verse. There
is a limit to your opportunity of becoming
Christ's disciples. After the door is shut, none
may enter in. Take care, therefore, lest you
be too late. The night cometh. Do not let it
overtake you in the place of woe.

WAITING.

BY REV. JAMES F. JAMES.

"My soul waiteth for the Lord."—PSALM 130: 6.
I wait—to know Thy will;
Make plain Thy way to me;
Quiet, obedient, still,
I listen—speak to me!

I wait—to see Thy face,
To see me in Thy smile;
O come, display Thy saving grace,
Cleanse me from sin and guilt!

I wait. Thy will is good,
Thy time is always best;
Thy way, O' Lord, when I am lost,
Is ever right and best.

I wait. O speak the word,
And I will follow Thee;
Oh, rapture! when the voice is heard:
"Come, blessed ones, to Me!"

THE BIRTH OF A KINGDOM.

II.

BY REV. J. W. BARNHART, PH. D.

PRIUS IX.

PRIUS IX. Inaugurated the conflict for
Italian independence. There had been
a general liberal uprising in Europe in
1848. Italy had long languished under
the hand of Austria; and the awaken-
ing feeling of nationality inspired the
Italian princes and people to throw off
the yoke of their oppressor. PRIUS IX.
led this popular movement. He had
been a good-hearted Bishop of rather
liberal political sentiments; and soon
after coming to the pontificate he im-
mediately pledged the people to stand by
him and by each other, and then issued
a proclamation blessing "the Italian
cause." Austria promptly responded
by sending troops into the papal States.
In the crisis all eyes were at once turned
to the Pope as the national leader. The
rising hopes of the century had been
expecting a deliverer; and tens of thou-
sands hailed this liberal Pope, who was
summoning the princes and the people
of Italy to join him in expelling a for-
eign foe, as the man of destiny. Prius
was placed in the most dangerous po-
sition a reformer can occupy.

The confidence of the people brings
boundless opportunities. But the senti-
ments attributed to a hero must be
promptly disavowed, or they must be
carried into action. Probably Prius was
not a conscious hypocrite. He felt
kindly toward the people, and loved
their praise. He was aware of the op-
pression which they suffered. Besides,
he had a blind confidence in himself and
in his office. So instead of checking
the popular sentiment in regard to his
mission, he fondly dreamed himself
that he was providentially raised up
and put at the head of the Christian
world for the destruction of tyranny
and the establishment of the kingdom
of heaven on earth. Like many another
royal and ecclesiastical dupe, he im-
agined that he was above natural law
and moved in a realm of miracles and
special providences. It was only nec-
essary for God's vicegerent to pro-
nounce words to inaugurate a new or-
der in the old world. So Prius
freely uttered the liberal shibboleth.

He had not thought clearly enough to
see that the sentiments he avowed were
in conflict with the immemorial prac-
tices of that hierarchy of which he was
the head.

Two other men saw the tendency
of the Pope and of Italian affairs. Car-
dinal Antonelli knew that his nominal
master but his intellectual inferior was
accepting in politics the principles of
freedom for which Luther contended,
and that as soon as foreign oppression
was removed, the waves of liberalism
would strike the time-worn assumptions
of the hierarchy. So he bared himself
to contend for the ancient, and, as he
claimed, divine prerogatives of king
and Pope.

Charles Albert of Sardinia saw that
the Italians, after banishing a foreign
oppressor, would not tolerate a local
despotism. So he yielded the ancient
assumptions of his throne to the spirit
of the age. Before setting out to join
the Pope in the contest with the Aus-
trians, he granted the Sardinians the
new historic statute, which has since
become the magna charta of Italian
liberty. The Romans, almost jealous
that another had anticipated their pro-
vidential leader in a popular act, at once
asked the Pope for a statute, not doubt-
ing that his liberal provisions would
more than compensate for the priority
of the Sardinian constitution. How
quickly God tests our professions! The
liberal sentiments and public benedic-
tions of the Pope justified the expecta-
tions of the Romans. But the old offi-
cial of the Vatican under the lead of
Antonelli maintained that they might
all as well resign at once and disband
the hierarchy if the Pope was to grant
a liberal constitution. When it came
to breaking with almost every officer
of the Vatican, with the ecclesiastical tra-
ditions of fourteen hundred years, and
adopting the very principles of civil

freedom which the Reformation con-
tended for and secured to a part of
Europe, the liberal Pope vacillated. If
Prius had only possessed the strength,
with the divine aid, to reverse the re-
actionary policy of his predecessors
and make the Roman Catholic Church
the leader of European civilization; if
he had only possessed the heroism to
abandon forever a temporal authority
resting upon force, and accept in its
stead that spiritual authority which
is as lasting as is the kingdom of
Christ, he might have reached a posi-
tion in the kingdom of heaven and in
the ultimate kingdom of this world
which in his wildest egotism he had
scarcely dreamed. It was an opportu-
nity which comes once only to an
individual or a nation; and Prius, like
Pilate, hesitated and tried to compro-
mise, and lost!

The Romans, enraged by the delay
and the final refusal of the Pope to
sign the constitution, stoned the Quir-
inal Palace—their hero of a few weeks
before being on the inside; when the
Pope saw that he was in danger of
falling into the hands of the mob, he
signed the constitution under protest.
At the earliest opportunity he fled in
disguise from Rome and took refuge
with the atrocious King of Naples. He
now saw that the Roman hierarchy was
in danger from liberalism, and not from
Austria; so he hastened to make peace
with Metternich.

He had failed ignominiously in play-
ing the role of the reformer. But his
self-complacency did not desert him.
If he could not be a reformer, he at
least would be a saint. So on the jour-
ney to Naples he prayed constantly for
his enemies; and the sweetness of his
holiness under persecution was ostenta-
tiously proclaimed. But it is difficult
for the ambitious and self-centered man
to play the role of greatness upon his
passive as upon its active side. The
Austrians marched into Rome and con-
demned many to death. Metternich
with cruel irony resolved that the Pope
should commit himself thoroughly to
the reactionary side by signing the
death warrants. The pious Pope, who
had resolved that if he could not be
great he would at least be good, hesi-
tated in his gentle course when his
tariars was in danger. He asked God for
a miracle to intervene, but carefully
provided that his own course should be
safe whether the miracle came or not.

He placed each sentence at the foot of
the cross and prayed that if God wished
him to be merciful He would send a
heavenly sign which all might see,
feeling sure that a miracle would lead
the faithful Metternich to excuse him
from signing death warrants. No mir-
acle intervening, he signed the death
sentences of those whom he had prayed
God not to punish. Alas! alas! for the
weakness of our poor human nature!
When Christ comes to the earth in per-
son, or embodied in a cause, He forces
the Pilates and the Piuses who love
the emoluments of office to bear its
responsibilities also, and to be either pos-
itively for Him or against Him.

BALTIMORE LETTER.

BY REV. W. L. MCKENNEY.

Baltimore Methodism has usually
been rated hereabouts as one of the
purest types of the primitive sort. The
catholicity and general ability of its
ministers, the fervor and devotion of its
members, together with a habit of devis-
ing liberal things for God and His cause,
have made it famous in the annals of
Methodist history. Nor is its status to-
day materially behind that of the past.

The comprehensive plan adopted by
First Church, under the pastorate of
Rev. Dr. Goucher, is a partial return to
primitive methods. There are three
chapels and three assistant pastors in
connection with the main church, and a
general tendency to compass the needs
of Methodism in all that section of the
city. The auditorium is being rapidly
pushed to completion, and it is expected
to be ready for dedication in November
next, and when finished will be one of
the finest and completest structures any-
where to be found. The college build-
ing adjoining is also under way, and
when this cluster of buildings is dedi-
cated, they will form a centre of educa-
tional and religious influence that will
be felt throughout all this section.

It is to be hoped that this example of
First Church will prove contagious. A
number of churches here have a surfeit
of wealth and lay talent—more than
can possibly be utilized by the local
church—which ought to find outlet in
planting and sustaining missions. As in
all large cities, there are neglected lo-
calities, and thousands of unchurched
people waiting for the Gospel of Jesus to
be brought to them. Here new work
might begin. There are other organiza-
tions already in existence, with no in-
herent strength for self-support, living
at a poor dying rate, and battling
against fearful odds for a bare exist-
ence. If some of our rich churches and
laymen would spring to this work, they
would save themselves from dying of
dry-rot, and do a work for God and
Methodism that the ages to come would
honor and perpetuate. The work of
First Church along this line flings the
bow of promise on the sky.

The camp-meetings in this region
were attended with a fair degree of suc-
cess. Emory Grove, about twenty
miles distant from Baltimore, was a
huge affair. There were nearly nine

hundred tents, representing a popula-
tion possibly of four thousand. For all
it was so large, it moved like clock work
throughout the whole meeting, and its
management reflected great credit upon
those who had it in charge. The relig-
ious services were in charge of Rev. L.
T. Wideman, who has conducted it for
several years past.

Summit Grove camp, about forty
miles up the Northern Central Railroad,
was a very pleasant and successful
camp. Here they have no tents, but
several hundred plain, wooden struc-
tures, capable of accommodating possi-
bly a thousand people. The meetings
were under the supervision and manage-
ment of Rev. W. F. Speake, presiding
elder of East Baltimore district.

At Washington Grove, also, God gra-
diously blessed His people. This associa-
tion has been vexed for years by the
Sunday question, which, like Banquo's
ghost, would not down at their bidding.
This year, by vote of the trustees, the
religious services of the camp-meeting
proper were suspended during both
Sabbaths of the camp, and the railroad
people were requested to stop no trains
at the grove on the Lord's day. They
carried out in good faith, securing
quiet and enjoyable Sabbaths. Notwith-
standing this, the gloomy forebodings of
some respecting financial disaster have
not been realized, and the number of
conversions was greater than they have
realized for years past. It pays always
to do right.

A gloom has recently been thrown
over us all by the sudden death of Rev.
Lewis H. Cole, one of our most promi-
nent and useful local preachers. He was
president of the Local Preachers' Asso-
ciation of Baltimore, and for many
years has been actively engaged in gen-
eral church work. He was a tent-holder
at Emory Grove during the last camp,
and took a prominent part in the man-
agement of its affairs. He was the very
picture of health, and looked to be good
for service for a quarter of a century to
come. On Tuesday afternoon he came
home feeling unwell, took to his bed,
and died of internal hemorrhages the
following day. "As the Lord liveth,
and as thy soul liveth, there is but a
step between me and death."

High Street M. E. Church (Rev. W.
G. Herbert, pastor) has just been re-
opened. Rev. Dr. Wood, of Philadel-
phia, officiated morning and night.
This is one of the old down-town
churches that has been greatly depleted
by deaths and removals. It has been
thoroughly renovated, and has the prom-
ise of some uplift in the future. Here,
as in a number of other old churches in
Baltimore, they are trying to solve the
problem, how to reach the population,
chiefly foreign, that has recently located
around them.

Grace Church (Rev. Dr. Todd, pastor)
is following the example of First Church
in home missionary movement. They
have already one mission church, and are
feeling out after an eligible location to
plant another. This is surely com-
mendable, and if this spirit becomes
universal in our wealthy churches,
Methodism will have occasion to re-
joice.

Rev. W. F. Speake is planning a gen-
eral missionary campaign throughout
his district for this fall and winter. The
churches are arranged in several groups,
in the centre of each of which a mass
meeting is to be held, and the people
enthused upon the subject of pushing
the collections beyond the million line.
A district convention will also be held
at Havre de Grace from the 13th to the
15th of November, which promises to
be fruitful of good.

CHALDEAN, BABYLONIAN, AND EGYPTIAN STONE RECORDS.

BY GEORGE JOHN STEVENSON, M. A.

(Continued.)

Concerning the origin of writing

Miscellaneous.

IRELAND AND THE IRISH.

BY REV. MARK TRAPTON.

A puzzling problem to all concerned, is this Irish question. The Irish do not seem to know exactly what they want, and the English government seem at a sad loss to know what to offer. That they are poor, that they suffer, that they are degraded, are most palpable truths. Would they be improved had they the land in fee? This is doubtful, as they work only from sheer necessity; and in that case, having less inducement, they would labor less, drink more whiskey, and pay more money to priest and Pope. Home rule and an independent parliament would give no relief, for parliaments do not raise potatoes, nor does home rule increase sobriety and industrial habits.

The trouble with this unhappy people lies deeper. It is in moral and spiritual degradation. Priestly domination has done for them what slavery does in all cases for humanity—crushed out all manliness, self-respect and ambition. One has only to compare the Protestant and popish portions of the population to see the truth of this statement. The same wonderful difference is seen in all Roman Catholic countries. In journeying through Switzerland one sees a marked difference, in passing from a Protestant to a Roman Catholic canton. In the intelligence of the people, in their dwellings, in the culture of the soil, and in home life. On the one the dead body of Catholicism presses like an incubus; with the other is the spirit of freedom, free thought, untrammelled action, ambition, and the power to rise to a higher plane in social and religious life.

Unhappy Ireland has not had the help she needed and asked for from the English government. The policy, from the conquest of the Green Isle, has been to take all she could from the people, and in return give bayonets and coercion. The officers of the army of conquest selected the best domains in the land, and the government ceded to them their selection. The proprietors, instead of settling down among the people, interesting themselves in their education, planting among them schools and institutions of elevation, and forming industrial habits, lived abroad, and appointed an agent to collect and remit the rents. There was and could be no mutual interest—only contempt on the one part, and hatred on the other. From such bitter sowing, what could be expected but bitter fruitage?

Then the social habits of the mass of the people impoverished them. The amount paid for whiskey is vastly more than all other expenses of living combined. Years ago the great leader in the temperance movement, Father Mathew, saw the evil and attempted to check it; but he had neither the co-operation of the church, nor the countenance of the home government. The priests would not give up their whiskey, nor the parliament relinquish the excise tax, and so between these two stones the people were ground to powder. The land tax is not higher, if so high, as the tax on the yeoman pay on the land they own in fee.

A late estimate gives the land tax in Ireland as about three dollars per acre, making the entire tax amount to \$57,576,960, while the cost of intoxicants consumed is \$69,115,510, or \$11,538,550 more than is paid for the land. This is simply astounding; and yet the poor simpletons complain of oppression! They are their own destroyers. What can be expected, under such social demoralizing forces, but pauperism, crime, and degradation? When the cry of starvation rolled across the waters, we once again hurried off shipments of provisions to their relief, when the same year the nation spent more for whiskey and beer than for food, and a single district sent \$4,000 as Peter's pence to the Pope, himself rolling in wealth and luxury. What can be done for such a people—so indolent, so improvident, so demoralized? Government must send some better remedy than bayonets, some better and more efficient missionaries than military heroes.

Strange that their leaders do not see the utter folly and madness of stirring up the ignorant, drunken masses to armed resistance to the British powers. It can result only in slaughter and extermination. But their leaders will be slow to lead in such a conflict; the result to themselves must be most apparent. One is forced to the conviction that the masses are the dupes of these blatant demagogues. The money squeezed out of the Irish on both sides of the Atlantic, no doubt goes to sustain them in their idleness, and in no way aids the suffering people.

But little has England actually done for the real benefit of the Green Isle. She has, from the beginning, ruled by the sword—no mercy or pity for old or young, women or little children. When reading the history of English rule in Ireland, one blushes for humanity. The brutality and bloodthirstiness of the leaders, as well as the common soldiers, is only paralleled by the atrocities of the savages of this western world.

Froude gives a terrible picture of the character of the native Irish as well, so that there was not much to choose between the oppressors and the oppressed. England was bent on uniting the Scotch and Irish with the British crown. The first was effected with little difficulty, but the wild hordes of the Green Isle fought it to the bitter end, so that it was, in fact, a conquest, not a consenting union. Hence the bitterness of the Irish toward their conquerors to this day. Landlord existence in Ireland was by theft and robbery, not by the right of purchase. The military officers sent for the subjugation of that unhappy people, selected the fairest portion of the land, and the crown granted and confirmed possession to them and their heirs forever. It is natural, therefore,

that an Irishman should regard the landlord as a robber, and treat him as such. While the poor wretches drag out a miserable existence in their mud cottages, with a few potatoes to barely sustain life, the landlord, who really has no just claim to the acres from which he filches his rent, spends his money in riotous living in a foreign land.

But these cruel acts of the home government now return to plague them. There is retribution in this world, and true are the words, "He that taketh the sword shall perish by the sword." There is one man closely connected with these early savage atrocities, for whom I have always cherished a profound admiration and sympathy, and reading the history of the conquest of Ireland has quite dissolved the charm. Those of my readers who have strolled through the Tower of London, the Inquisition of England, will recall the words of the garrulous guide, as passing before the door of a cell, he remarked, "The cell of Sir Walter Raleigh." "Ah, did he build it?" asks a green Yankee. "Build it?" said he, with a look of real pity for such ignorance. "No, there he was confined for eleven years, and was then brought out and beheaded on the little green plat you may see through the window yonder." "Poor Raleigh!" we said, and passed on. But it was a righteous retribution for the blood he shed in Ireland. He was a captain in Elizabeth's service, and was sent to Ireland in 1580 with others to subdue that stubborn country, where atrocities were committed which would make a Comanche Indian blush. Some six hundred Spanish and Biscayan allies, who had been sent from Spain to aid the Irish against their oppressors, were besieged in Smerwick Castle. Reduced to starvation, the miserable garrison were forced to surrender. They marched out with arms reversed and trailing ensigns. The officers were reserved for ransom. Then Captain Raleigh and a Captain Macworth led their men into the court of the castle and slaughtered six hundred men, unarmed and defenceless, stripped them, and laid them out upon the sands, "as gallant, goodly personages as ever were seen," says the noble Lord Grey. Some women with child were hanged, and one priest among them. Then followed such scenes of butchery and cruelties as call one's blood to read. Raleigh's reward was the splendid estate of the Earl of Desmond of twelve thousand acres, with the castle. There is shown to-day the spot in the garden where he planted the potato root brought by him from South America, and the room in which he was smoking that detestable weed of the Indians, *tobacco*, when his servant, supposing him to be on fire, drenched him with a pitcher of water. The night before his execution, his career in Ireland passed in terrible review before him, and his conscience moved him to make a kind of reparation to some one for his numerous acts of injustice and robbery.

Now let us not be unjust to that much wronged and suffering people. We ourselves have had something more than a taste of the bitterness of oppression; let us be pitiful. Only the enemies or the fanatical friends of that land can advise the people to take arms against such a nation as Great Britain. Such measures must result in defeat and final ruin. Nor can an approve of the assassination of landlords, and the destruction of private property. Better to submit, and for the righting of wrongs, and the fair and just treatment of the suffering masses, appeal to the God of justice and right, and the decision of the tribunal of the civilized world. It will come in good time, and right shall triumph over might.

CHRIST'S DISPENSATION.

BY REV. CHARLES JONES.

The moral affairs of our world move on under the economy of Jesus Christ. This is of grace. It unfolds as follows: "This is of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19: 34). "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood" (1 John 5: 6). "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7). "Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace who hath made both one [i. e., Jews and Gentiles] and came and preached peace to you which were afar off, and to them that were nigh" (Eph. 2: 13, 14, 17). God in Christ is reconciling man unto himself, not imputing their trespasses unto them; but makes him to be sin for them that we might be the righteousness of God in him" (2 Cor. 5: 18-21). Said one of the elders, "What are these which are arrayed in white robes?" The answer was, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7: 13, 14).

In a word, such is God's economy in Christ, manward. But there is a complement to this atoning part of Christ's work; I mean that of the Holy Spirit, or the Comforter. And this yoking of Christ and the Holy Spirit is Christ's own appointment. He ordained this union, and both promised and made good the promise. He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." His was to be a work of convincing and persuading, of renewing and sanctifying, and of guiding into the highest realm of truth, enlightenment, and safe keeping. The Holy Spirit's function and work were not doubtful, but reliable, conservative, and absolutely promissive of holiness and happiness, for time and eternity (John 16: 7-14). Then, observe how He was to supplement Christ's work by direct testimony. "When the Comforter is come, whom I will send

unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15: 26). Further, Christ promises the Comforter, that He may abide with the disciples forever. They could receive Him, but the world would not, and Christ would not leave His chosen comforters or orphans; but the Holy Spirit, whom the Father would send in His name, would teach them all things and bring all things to their remembrance (John 14: 16-18 and 26). In other words, the Holy Spirit would make Christ's work in the atonement effectual in the salvation of the multitudes spoken of in Revelation. He was to be the Revealer, and was to abide forever, or permanently, with the Cross, making it effectual. And that there may be nothing wanting in the Bible appointment as to the Holy Spirit and so as to the fullness of the gospel method, let us well weigh Paul's words, Romans 8: 23-27—helping infirmities, searching the heart, making intercessions, and according to the will of God. Under such *regime* there was a sublime assurance to the church of fruitage and ultimate results. Zion was to learn and know Christ's mission and intent as to all the earth; and in the highest, largest sense she was to be assured, and to be strong. Isaiah's words are confirmed (49: 6): "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." The context of this passage should be carefully weighed, especially the 22d and 23d verses. Surely one may rest in the word of the Lord concerning the amplitude of gospel provisions for the world. As to this teaching, is there not a most distinct unfoldment in John 1: 9? Christ "the true light which lighteth every man that cometh into the world." Isaiah and John one. Is not the enlightenment real and sufficient? Would not all be saved if they acted up to their convictions? Though we do not comprehend God and all His ways, it is pleasant to believe that His illumination is such that not one would perish if each acted according to the divine enlightenment, and made choice of the One who lightens every man that cometh into the world. Surely we may rest in the Word of the Lord, and be satisfied under the benignant sway of the Holy Spirit.

Under the economy of the Son of God and the Holy Spirit, may we not interpret safely Paul's language (Romans 1: 18-21)? Men are without excuse, since the invisible things of God are or may be understood from the things that are made. And the darkest places of the earth—not obeying the God made known to them and not being thankful—must in the nature of the case find God's wrath revealed against them for their unrighteousness. God, who is love, both as Saviour and Redeemer in Christ, could not do otherwise than condemn all neglecters and despisers.

The divine patience and forbearance are seen in that God is no respecter of persons. All who sin without law shall perish without law, and all who sin in the law shall be judged and treated accordingly. There will be no injustice on God's part. God's dealings will not be in the face of men's consciences, but according to them. The judgment of God in the final disposition of all will harmonize with conscience. The universe will be satisfied with His award, whether heaven or hell be the issue. Did not the author of Romans know whereof he affirmed (2: 11-16)?

So far as the Scriptures are concerned, we may believe that under the dispensation of the Holy Spirit there is, and is to be, such illumination, such bringing to mind, such helping of human infirmities, that earnest, humble souls will be led into all truth. Need we suppose that the inspired writers of the Bible left important truth so in the dark that we cannot know their thought? On every hand why may we not look for such help as that we may rightly interpret our Heavenly Father's intent? In this connection what is the Holy Spirit's voice in 1 Peter 3: 18-20? Surely we may conclude that there was no uncertain sound. The Old and New Testaments combined tell us that Noah was a preacher of righteousness in his own day, and that he was rejected. The united voice is that Christ—by the Holy Spirit and through Noah—addressed his fellow sinners, and that for many years, but they heeded not his calls. It cannot be that there was any deficiency in the divine painstaking in Noah's time. If not, the sinners of his day would seem to be of the same family or type as those spoken of by Jude, verse 7, as suffering the vengeance of eternal fire. This last was the doom of Sodom and Gomorrah. Is it needful to infer or declare that in the case of any of these people there was a want of a fair chance or a good opportunity to be at peace with God? Peter says in his second epistle (2: 7) that "just Lot was vexed with the filthy conversation of the wicked." Well did those sinners know their duty, and in their choices reject the God of love. It appears to be the height of presumption so to interpret these Scriptures as to leave an impression that there was a deficiency either in the range of opportunity or in God's painstaking.

And then, as we think of the Saviour's words, and of the calls and warnings of His disciples and the apostles, can we doubt as to the sweep and significance of their teaching? What clearness, what force, what urgency, what a tide of thought and vehemency, all calling for repentance, for turning unto God, for following Christ, for fleeing from the wrath to come and laying hold on eternal life! And all this for now, to-day, in the present; that delays may be long fixed, and may be instantly; and at all events will be ultimately beyond all recall, all hope, either in this world or the world to come. The whole Bible drift is such as not to leave a hint or thought that there can be any repentance except in this life; and that,

too, not only for dwellers in Christian lands, but for all nationalities and conditions of people, since if they acted up to the light God gives, no one would perish—none fall of an actual welcome home through Jesus Christ to mansions prepared forever by the matchless grace and mercy of God.

Blessed Gospel, made ready for all, and gloriously illustrating the character and moral government of God!

North Abington, Mass.

"The air of heaven blow o'er me,
A glory shines before me
Of what mankind shall be,
Pure, generous, brave, and free."

"A dream of man and woman,
Diviner, but still human;
Solving the riddle old,
Shaping the age of gold."

"The love of God and neighbor
And equal-handed labor;
The richer life where beauty
Walks hand in hand with duty."

DR. CURRY AND THE ANTISLAVERY CONFLICT.

BY REV. S. C. KIRK.

Entering his professional life as Dr. Curry did at the mature age of thirty years, and at a time when the discussion of the slavery question was already taking on its vigorous form, it is probable that his convictions were well settled on that question at the opening of his public life.

But the first six years of that life, spent in the stronghold of slavery in Georgia, doubtless deepened and confirmed those convictions. That they were not disguised, is evident. Whatever a man of different mold might have done, that broad, strong mouth could not speak. His boldness and ability secured tolerance for his sentiments from the friends of slavery not always found in those days, and that was sometimes wholly wanting.

Four or five years later, the writer was a teacher of a Sunday-school class of six boys in South Carolina, and if he had taught one of them to read one of the Ten Commandments of God, imprisonment would have been the legal penalty; and if he had escaped with his life he would have been more fortunate than were many others for no greater offense. In view of the marvelous change of the past twenty-five years, we bury the past, and cry "All hail!" to the South to-day.

Events then, however, plainly pointed to the North as a more congenial latitude for Dr. Curry and his utterances. He recognized this. It was well he did so. The North needed him, with his strong convictions and the courage of them, and with his pre-eminent gifts for leadership.

Such great changes have occurred in public sentiment in the North, also, in the last twenty-five years, that persons not observers of the facts will find it difficult to-day to fully understand the intense spirit that characterized the antislavery controversy in the assemblies and conferences of the church. The ten years preceding the war formed a period during which the discussion of the issue as involved in state and church became absorbing and heated. During most of those years the writer was a member of the New York East Conference with Dr. Curry. His recent death has brought to the writer's mind those stirring days, and especially the eventful and exciting hour when in that Conference the controversy reached its highest point of interest and was practically settled.

The leaders were strong men. On one side, among others, were Crooks, Perry, Bangs and Nadal. The first was scholarly, sprightly and sharp. The latter should not be weakened the statement. Nadal was from the "border" line; one of the conservatives whom it was said the administration thought it wise to transfer occasionally to the northern Conferences to preserve the equilibrium of the church. He was an able and genial man. More of him hereafter. Bangs (Heman) was a man of massive proportions, and made haste slowly. He rested the case largely on Onesimus; that is, he was biblical. His arguments seemed half facetious, and in this spirit they were usually received. Perry was a man of military precision and bearing. He was educated at West Point, and served as a colonel in the regular army in the war with Mexico. He was politic, ready and self-possessed.

On the other side, among others, were Floy, Curry, Inskip and Hatfield (R. M.). The last represented the free and radical sentiments of the larger part of the young men of the Conference. As in the nation, it was the young blood that carried the majority to that side in the Conference. Inskip, constitutionally pugnacious—a quality that sanctifying grace simply turned in a new direction—was tenacious and vehement, and seemed to have nearly as much joy in an adversary as in a friend. Floy was once suspended, and for simply attending an antislavery meeting. He was unique in that in him broad and deep humor was united with profound scholarship. He was versed in parliamentary law, and with the tact of a skilled general he kept the whole field in view and his forces well in hand. Curry donned his white plume at about fifty, and it always seemed to wave a full head above others—an index of his mentality. He was comprehensive, solid on the merits, persistent, and never defeated. He put just the right word in the resolution, and had the right words to defend it in debate.

These were the men, with others, such as the logical Miller, the courtly Kennedy, the intense Roach, the gentlemanly Merriam, the firm Griswold, the inflammable Woodard, the logical minded Burch, and still others, who, rallying all their resources, met on the floor of the Conference year after year to renew the conflict. The line was about as distinctly drawn between the

two parties in the great controversy, as it was afterwards between the "blue" and the "gray." The position of the leading laymen was as well understood as that of the ministers. Some of them represented great commercial interests vitally related to the issues pending.

Such were the conditions when the Conference met in Brooklyn, in April, 1861, when the controversy passed its culminating point, and was practically settled. It was a scene of thrilling interest. On the morning of the twelfth day of April came the news of the assault of the rebels on Fort Sumter. Resolutions were prepared by Dr. Curry and others, tending the moral support of the Conference to President Lincoln in the grave emergency. At the opening of the Conference Dr. Curry moved to raise a special committee on the state of the country. His object was to have the committee report the resolutions prepared, to the Conference. Similar motions, however, had often proved the challenge that opened the battle. True to past customs, Dr. Perry opposed the motion. Dr. Curry responded, saying substantially: "I had supposed that we were, at least, all loyal to the government in this Conference; if we are not so, now is the time to know it." This touched Dr. Perry in a most sensitive point. He was proud of his patriotism. His country had educated him. He had fought for her on the field of battle. And, although one of the coolest men in debate ever known, his cheek grew pale, his eye flashed fire, and he made a response, with a personal reference to Dr. Curry, so emphatic and incisive, that those who heard it will still remember it. Enough to say, Dr. Curry held his position. Dr. Perry and his friends recoiled from theirs. The culminating point in the antislavery contest was reached and passed that hour. Men who had stood face to face for years wheeled into line and stood side by side. Dr. Perry and Dr. Curry were both put on the committee. The resolutions were promptly reported. The discussion of them went on without a dissenting voice, and with an enthusiasm seldom seen. At the suggestion of some one that the speeches were verging on the "spread-eagle style," Dr. Nadal responded that he was in favor of the eagle "from tip to tip." "Yes!" said Bishop Ames, "and from talons to beak." As the issue was war, the allusion was apposite.

The Bishop called for a rising vote on the resolutions. Every man but one of the Conference rose to his feet. Then the Bishop also called for a vote from the vast audience. Men, women and children all sprang to their feet. There were both weeping and shouting, and the enthusiasm burned heavenward and burst forth in the doxology.

Those resolutions were immediately forwarded to President Lincoln, and were the first received by him from any religious body pledging him moral support in the war. In less than half a year from that time Dr. Perry had raised a regiment of soldiers and gone to the front in his command as colonel. In June of the following year he died in the service in Florida. He may have been one of the group on the other side, of which it is said Dr. Curry dreamed, and heard the voice of Inskip shouting, "Here comes Curry; and Floy responded, 'I am glad Curry is come; he is long over-due.' Only two of the eight leaders specially named remain here. The others have doubtless met where conflict and war are no more.

Our Book Table.

The latest addition to the extended and very valuable scientific and philosophical works of Max Müller, is his treatise upon *THE SCIENCE OF THOUGHT*. 2 vols., crown 8vo, just issued in a neat American edition from the press of Charles Scribner's Sons, \$2 a volume. The work opens with a discussion of the characteristics of thought, the various theories of its production, its distinction from animal instinct, its inseparable connection with language. This naturally leads to the discussion of the Darwinian theory of the "Descent of Man," from whose author, on this point, Prof. Müller entirely dissents. The Professor then considers, at great length, the origin of language, the roots of Aryan tongue, and the formation into words, giving, in his final chapter, an admirable summary of the whole discussion. We must call attention to these thoughtful and very suggestive books, and shall look to some one of our metaphysical scholars for a careful estimate of their value and the correctness of their postulates.

From the same House we have, *CHRISTIAN FACTS AND FIGURES*, by Newman Smith, 8mo, \$1.50. For sale in Boston by C. H. Whitting. The large outside congregation to which Mr. Smyth is sure to speak, when he publishes his sermons, will welcome this new volume. It contains twenty discourses, delivered chiefly in his last year's ministry. They are not "occasional" sermons, but eminently practical and helpful ministrations, relating largely to the spiritual life and to the self-revealing power of Christianity in the believer's experience. They are characterized by the same freshness of thought and beauty of style as have marked the preceding volumes from the same pen. They form one of the few exceptions to the rule that sermons lose largely their impressiveness and power when printed and without the accompanying magnetic voice of the speaker. These discourses seem to preserve in a word the measure the life and awakening interest of their original delivery. They form a choice addition to the home devotional library.

SCOTTISH NATIONALITY, and Other Papers, by the late Rev. John Kerr, D. D. New York: Robert Carter & Bros. We have noticed several works from the devout and polished pen of this lamented author, who so lately passed away from earthly circles. The present volume is a collection of essays contributed to periodicals. They are nearly all upon topics relating more or less directly to Scotland, but are of general interest, and are marked with the vigor and illustrative power of their accomplished author.

The charming articles which have appeared in successive numbers of the *Atlantic*, describing the incidents occurring in his late delightful visit to Europe, by Dr. Oliver Wendell Holmes,

have been gathered into a neat duodecimo volume and are published by Houghton, Mifflin & Co., under the title of *OUR HUNTERS IN EUROPE*. One is beguiled into their second reading, both by the attractive volume and the charm of its pages. We notice that our English exchanges refer to the letters with warm commendation.

THE ENGLISH LANGUAGE; its Grammar, History and Literature, by J. M. D. McKeljohn, M. A. Boston: D. C. Heath & Co. 12mo. This is a textbook for the highest classes in high schools and academies. It combines grammar, with profuse illustrations, composition, with the collateral branches connected with it, and an excellent discussion of the rise and growth of the English language, with a good epitome of English literature in the different eras to the present century. Our teachers in advanced institutions will be interested in the examination of the work.

BEECHER AS A HUMORIST; compiled by Eleanor Kirk. New York: Ford, Howard & Hubert. 16mo. Our well-known and appreciated correspondent has gathered from the lips of the great preacher, from his published sermons, from books and papers a rare collection of the characteristic and inimitable sentences of Mr. Beecher, illustrating his involuntary and irrepressible humor and keen wit. No volume could give a more graphic idea of the elements of Mr. Beecher's discourses which gave them at once such an impressiveness and such a popular character.

OF THE DOCTRINE OF MORALITY IN THE GRACE OF REDEMPTION, by Robert B. Fairbairn, D. D., LL. D. New York: Thomas Whittaker. 12mo, \$1.50. This volume embodies a series of lectures delivered to his classes by the eminent Professor, the chief object of the book is to show the relation of the redemption wrought out by the Son of God to the moral nature of man and its development. The Professor considers in his course the moral systems which are based upon the elements of human nature, and the Oriental development of morals, of which we hear so much in our day. The treatise is a seasonable one, and presents its subject in its different phases with great clearness and vigor.

Dodd, Mead & Co., New York, issue the fine story of Mrs. Amelia E. Barr, entitled *THE PRINCE OF PEACE*. A Romance of Eskdale, in a very neat volume. It is a very wholesome and impressive fiction, showing the beauty of Christian constancy and unselfishness, and illustrating the retributions that always follow a course of selfishness and sin.

Robert Carter & Bros. issue another of the excellent religious stories of Mrs. Nathaniel Conklin (Jennie M. Drinkwater). It bears the title of *RIZPAH'S HERITAGE*. 12mo, \$1.50. It is an eminently religious tale, illustrating the manner in which a young Christian may consecrate herself to an active and fruitful life. Her heritage was that of those who fear the Lord.

In the handsomely-published and well-written series of "The Lives of the Presidents," written by William A. Stoddard and published by Frederick A. Stokes, New York, we have, in one volume, JAMES MADISON, JAMES MONROE and JOHN QUINCY ADAMS. No better literature can be provided for the reading of our young ladies. It is both instructive and entertaining. The book should have a permanent place in the family library.

Our estimable correspondent, Miss M. E. Winslow, issues, through the press of the Congregational Publishing House, Boston, a very instructive and entertaining volume, entitled *THIS SIDE OF THE MOUNTAIN*. It is a collection of the lives of our countrymen, and is a very successful one, to show youthful readers how to find and to enter upon their special providential mission, and thus to make their lives both useful and happy.

From G. P. Putnam's Sons we have a perfect gem of a volume, entitled, *SELECT TALES FROM GESTA ROMANORUM*. Translated from the Latin, with notes, by Rev. C. Swan. Miniature, elegantly bound, \$1.00. This is a very attractive collection of selections from the medieval romances, told by the monks for the entertainment of long evenings in their monasteries. The stories have been the foundation of many poems and romances. Much information of this nature, and many useful explanations are found in the abundant and judicious notes of the editor.

In their extended and instructive series of "Questions of the Day," G. P. Putnam's Sons issue *BOYDKE: A Chapter in the History of Irish Landlordism*, by Henry Norman. 12mo, 75 cents. These vivid papers, giving sketches of actual observations and incidents in Ireland, are illustrated by graphic illustrations, first appeared in the *London Pall Mall Gazette*, and created quite a sensation. The book gives a lurid coloring to the discussions now going on in our English papers and by the members of Parliament at public meetings. If one wishes to know exactly what an Irish "eviction" means, he can both read of it and see it in this volume.

ANIMAL LIFE IN THE SEA AND ON THE LAND, by Sarah Cooper. Illustrated. New York: G. P. Putnam's Sons. This is a well-constructed and very attractive text-book for classes of young people in zoology. It has been tested by successful experiment, and will be found an admirable manual in this science by our academic teachers.

ENGLISH MASTERPIECE COURSE, by Alfred H. Welsh. Chicago: John C. Beck & Co. For sale in Boston by Silver, Rogers & Co. 12mo. The selected English writers in the different periods are given in this manual, with references to the best works upon the era, and criticisms upon the authors. It is an exceedingly handy volume for classes in literature. An excellent introduction shows its nature and its value to the young student in English literature.

The pathetic story of JACK, THE FISHERMAN, by Elizabeth Stuart Phelps, has been published in a specially neat and unique quarto form, with numerous illustrations by C. W. Reed, by Houghton, Mifflin & Co., Boston. 50 cents. The touching tale is well worthy of its handsome setting.

IN BLACK AND GOLD, by Julia McNair Wright. Congregational Sunday-school and Publishing Society, Boston. Price, \$1.50. This story sets forth the terrible thralldom of those who are fascinated by gambling and by drink. It has long been needed that some one should do what Mrs. Wright has here done. There is small possibility of its ever being allayed. It will burn on and on until every noble emotion is burned out. On that account we wish that it might be put into the hands of young men everywhere.

Magazines and Periodicals.

The October *Art Amateur* has a colored landscape by Hilliard. Its frontispiece is a Group by Detaille. It has seven plates of supplemental designs. Its art "note book" has its usual large gathering of fresh items and short criticisms, and its numerous departments—gallery and studio, decoration and furniture, ceramics and needlework, books and correspondence—are well filled and illustrated. Montague Marks: 23 Union Square, New York.

The *Book Buyer* for October has a fine portrait of Thomas N. Page—a Southern writer of much prominence—with a sketch of his literary contributions. Arlo Bates sends an interesting letter from Boston upon "Books and Book-men." There is, also, an English letter from London upon "Granger's," an illustrated paper upon "Washington's" "Revolutions of a Minister to France," with short reviews of current books. This is one of the best of the summaries of current literature. Charles Scribner's Sons: New York.

The *Andover Review* for October opens its columns with a thoughtful paper by Rev. A. H. Wilcox upon "The Ultimate Criteria of Christian Doctrine"—this is a general expression of the religious consciousness of the most intelligent and devout. Miss Vida D. Scudder completes her admirable essay upon "The Effect of the Scientific Temper in Modern Poetry." Rev. G. A. Jackson has a suggestive paper upon "Prayer in Worship," and Julius H. Ward gives an appreciative view of "Emerson's Place in New England Thought." The editorial is an elaborate consideration of the controversy between the committee of the American Board and those holding what are considered the Andover opinions in reference to continued probation after death. The critical Biblical papers and religious intelligence form full and valuable departments, as usual. Boston: Houghton, Mifflin & Co.

The *Expositor* for September contains a paper by Prof. Davidson upon "The Prophecy of Amos." T. E. Page seeks to solve "A Problem in Criticism;" Dr. Maclearen gives a fifth paper on "The Epistle to Philemon;" Dean Chadwick writes upon "Asking in Christ's Name;" G. A. Simcox, M. A., upon "The Origin of the Christian Ministry;" Principal Brown gives a "Personal Reminiscence of Edward Irving;" Dr. J. H. R. D. Delitzsch's *Asyrian Dictionary*, with notices "Recent English Literature on the New Testament." A. D. F. Randolph & Co., 38 23d St., New York.

The first article of the October issue of *Bibliotheca Sacra* is an able and suggestive paper by Prof. G. Frederick Wright upon "The Term 'Son of Man,' as used in the New Testament." Prof. G. H. Schodde completes his valuable translation of "The Book of Job," a paraphrase and commentary upon Genesis. Rev. J. M. Williams contributes a paper upon "The Bible as a Book." W. DeLoos Love distinguishes between the Bible uses of the terms "Hades and Gehenna." Rev. Dr. Marsh, of Brunswick, N. J., has for the subject of a thoughtful paper, "The Divine Moral Government Mediatorial." Prof. J. W. Richard presents the "Historical Development of the Lutheran Doctrine of the Lord's Supper." Rev. S. W. Howland, missionary in Ceylon, writes upon "The Relation of God to the Universe." There is a calm and weighty paper upon the relation of the American Board to speculative theology, and a brief contribution of New Testament Notes. The reviews of recent publications are extended and critical. This substantial Biblical and critical review does not, in any wise, fall away from its high standard in former days, with its increasing years and changes of editors, while it has gained some in popular interest. Oberlin, Ohio: published by E. J. Goodrich, 1015 Third St., S. E.

The opening paper of the October *Forum*, by John G. Carlisle, is a defense of the policy of the Democratic party, and a plea for its continuance in power. Bishop Huntington has an excellent paper on "Education and Lawlessness." Judge W. D. Kelley proposes to reduce the surplus revenue by removing the tax upon tobacco and liquors. Prof. Davidson writes upon "Aristocracy and Humanity"—a plea against exaggerated wealth. Rev. J. C. Adams writes a thoughtful paper on the question, "Is America Europeanizing?" Prof. Hultine considers the significance of "The Anathema of the Roman Church." Gen. Welsley writes upon "Queen Victoria's Reign;" Prof. Lesley upon the "Object of Life;" Miss Gilder upon the "Books That Have Helped Me;" Richard A. Proctor has a seasonable paper upon "Ousting Shakespeare;" and Alice W. Rollins upon "The New Uncle Tom's Cabin"—the present condition of the colored man.

The *North American Review* for October, opens with an article by Cardinal Gibbons—on "Some Defects in Our Political and Social Institutions." The defects on which the Cardinal dwells are Mormonism, divorce, goddess schools, Sabbath desecration, and political corruption. The next article, from the pen of J. W. Watson, gives a description of his visit to the King of Dahomey. Gen. Beauregard describes the battle of Petersburg. "Why I am a Free Religionist" is a rejoinder by Rev. Dr. James Freeman Clarke to the recent article in the *Review* by Rev. Mr. Frothingham, in response to the question, "Why am I a Free Religionist?" The series of "Possible Presidents" is continued, and this number contains a review of the public life of Gov. D. B. Hill, whom the writer (understood to be Mr. James T. Spackman) describes as the ideal Democrat who has been weighed in the balance and not found wanting.

W. Dorey to an article in a previous number by George W. Julian, with the same title, "Delusions about Wall Street" is a defense of Wall Street, by Henry Clews, the famous banker, against all its assailants, especially Rev. Mr. Talmage. "Bacon's Claim and Shakespeare's Aye" is the title that covers two articles—the first by Hugh Black, of Ontario, who claims that the famous "Good Friend for Jesus' Sake Forbear," etc., is to be read by means of Bacon's bilingual cipher, and when so read, reveals the secret meaning, namely—Francis Bacon wrote Shakespeare's plays. Mr. E. G. Clarke (to whom Mr. Rice gave the article to discover whether it could be so interpreted by a rigid application of the rules of Bacon's cipher, as laid down by Bacon himself in his acknowledged work) contributes a second article, in which he shows that he not only became a zealous convert to Mr. Black's theory, but believes that he made further discoveries in the epitaph. Allen Thorndike Rice, editor of the *Review*, contributes an article entitled, "The Race for Primacy," which is a careful, historical and statistical article, contrasting the relative progress made during the Victorian Era by England, the United States and the United States. The short articles in this number are by ex-Minister Scruggs, in reply to Jefferson Davis' theory that it is "heresy" to assume that the Federal Government was the creature of the "people," instead of the States; on "Electoral Reform," by James Radpath; and "Notes," with the usual instalment of book reviews and notices. Published at No. 3 East Fourth Street, New York. Price, 25¢ per annum.

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BY M

I. PREL

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Zion's Herald.

WEDNESDAY, OCT. 12, 1887.

REPUBLICAN LOYALTY.

A fresh gush of loyal affection and expression has lately been awakened in Great Britain and her dependencies by the jubilee of their Queen. England has never been blessed before with a court more worthy of respect and esteem. Victoria has not been conspicuous for her leadership in political affairs, and, indeed, has hardly enjoyed an opportunity to exhibit statesmanship in managing the public interests of the country. England is governed by her Cabinet and Commons. The Queen has been a model, in many respects, of the Christian virtues, and her personal character and influence have never brought a blush upon the face of her subjects—a commendation that could hardly be bestowed upon her predecessors on the throne. Her public appearances during the late remarkable festivities occasioned marked enthusiasm, and drew together immense crowds of people. But this was noticeable, that her public displays were occasions of great pomp, in which the Queen herself was only one element of the wonderful exhibition. Every quarter of the earth contributed to the magnificence of the occasion. Kings and kingdoms, Oriental rulers in their gorgeous robes, princes and princesses, entered into the marvelous procession that moved through the thronged streets of London. It could not escape observation that every possible measure was instituted to defend the royal life from the peril of some socialist foe. But with all this, it was a wonderful illustration of the warm place which the Queen holds in the hearts of her people, which can only be paralleled in Europe by the regard and affection in which the Prussians hold their venerable and estimable Emperor William.

It would hardly be supposed that the occupant of the highest office in a republic could awaken any such emotion and outward expression of regard. The term of office is limited. The present occupant, after a short period, sinks back into his former unofficial condition, bearing no external or honorary symbol of his former power or station. Then, he is often chosen by a bare majority of his fellow-citizens. Fully one-half of all the voters of the land, at the time of his election, were opposed to him as a candidate for the presidency and to the party policy which he represents. However judiciously he may bear himself in office, during all his term, party papers will continue their attacks upon his administration, and even criticize his personal acts and daily life. The party machinery is kept busily at work to change, at the end of his term, the government, and to send the President back to his unofficial life. Under such circumstances, we should hardly expect his personal presence would awaken any special warmth of feeling, or secure for him any marked outward displays, as he moved over the land.

But what do we see? No royal progress is ever attended with such voluntary and joyous recognition, and with such hearty enthusiasm, or calls out such manifest expressions of real gratification and loyal esteem, as we have seen in the President's tour across the country. Probably it is not so much the person as the office. This represents the country in its highest expression. To no people is the land of their birth, or of their voluntary choice, dearer than to the citizens of these United States. This is remarkably true of the great, intelligent portion of our citizens of foreign origin who have become

naturalized by a second civil birth. No voices join more heartily in the outpouring of the national hymn, or in the celebration of the hour of its independent existence, than these former subjects of other governments.

All this has been very naturally forced upon our consideration by the incidents of the last week. Mr. Cleveland has proved himself to be a wise and faithful magistrate. He has, probably more than might have been expected, risen out of the limitations of a party leader, and endeavored to legislate for the whole country. The occasion of acts which have disappointed some of his best adherents can be readily understood by a knowledge of the pressure continually brought to bear upon the occupant of a seat having so many political gifts at its disposal. Mr. Cleveland can hardly be said to be a popular President, even with his own party; but he certainly has made a strong and favorable impression upon the country by his apparent integrity and decision of character. He is not a magnetic man. His speeches are simply sensible. There is rarely ever any indication of eloquence about them. No sentences of his will ever linger on the lips of the generations like those of Lincoln. There is an element, however, in the President's late progress calculated to touch the public heart, and that is the presence of his lovely young wife. Her beauty, her unaffected naturalness and native elegance of manner, win all classes at formal or informal receptions.

But President Cleveland, in his plain citizen's dress, with no glittering court around him, with no military guards or escort, is hailed with the heartiest shouts by tens of thousands as he simply tarries for a few moments at railroad stations, and bows, or utters a sentence or two from the platform of the car. When he reaches a large city, he finds besides its own population hundreds of thousands of people gathered to pay him their respects. With extraordinary patience they form long lines, and wait for hours simply to touch his hand, to say a respectful word and bow to the beautiful democratic American queen by his side. No rough, uncivil voices are heard among the crowds, thousands of whom will vote another year for a different President; but he is received with genuine respect and accorded the honor which a worthy administration of his high office has merited. We are glad to see this. It speaks well both for the loyalty of our people and for the thorough Americanization of the great body of our new citizens. We would that such scenes might often somewhat the asperities of political life; at least mitigate, if not destroy, the vicious and barbarous habit of introducing personal abuse into our political campaigns. Parties will always exist, for harmony of judgment in the administration of so large and intricate a government can hardly be expected; and parties have, also, an important influence in the sharp surveillance they exercise over each other, especially in the administration of great financial trusts; but in the progress of a higher Christian civilization, men, it is to be hoped, will come to differ in opinion without denouncing each other as unqualified rascals.

ECHOES FROM THE "AMERICAN BOARD."

It is generally known that the American Board of Commissioners for Foreign Missions is the almoner for the contributions of the Congregational churches for missions in other lands, and prosecutes the work for this denomination. It is usually designated by the shorter name of the American Board. All interested in the great cause of missions should have a kindly and grateful appreciation of this Board, as it antedates all other missionary societies in the United States. Congregationalists have special reason to review their record in the cause of missions with gratification. Per capita, they have given more generously than any other denomination. Though but a fraction of the membership of the Methodist or Baptist bodies, yet the contributions of the Congregational churches to foreign missions are larger annually. Of course, the average is not brought down, as in the two churches named, by thousands of communicants at the South and on the frontier, who form really mission churches. Perhaps because longer in the work, the educative and inclining constraint to this great end has been stronger and more pervasive.

Last week the American Board assembled for its 78th annual meeting at Springfield, Mass. It was a memorable meeting. The proceedings published in full will have a special and profitable interest for all who love the cause of missions, and who are interested in the freshest and latest phases of theological discussion. The writer was present, and will re-echo to the HERALD some of the many notable things seen and heard.

PREPARATION FOR THE MEETING.

No religious body makes such careful and studious preparation for a great, instructive, enthusiastic and in-

spiring annual meeting as the American Board. The programme is made, parts assigned to the strongest men, of which they have so many, returned missionaries assembled, and generous arrangement made for the entertainment of the large constituency all over the country who may choose to attend. The writer recollects that he stumbled upon one of the annual meetings of this Board in his early manhood, and the enthusiastic impressions then made linger gratefully to-day. He has made it a practice, therefore, to take in this annual meeting whenever it is within close proximity.

Would you look upon one of the day's sessions? Then enter with me the City Hall at Springfield. You will have to come very early to secure even standing room. The hall will hold from three thousand to thirty-five hundred people. If there Wednesday and Thursday afternoons, you shall see a thousand women and men standing in every available place in the hall for three long hours in the white glow of continued interest. It is a magnificent audience of cultivated people, and there are two overflow meetings in the nearest churches at the same hour.

Look upon the platform. They are Congregationalists you would know by election and foreordination—tall, spare, scholarly, most of them in the serene of life. Ask the man at your side to point out the notables for you, for it is questionable if you ever looked into the face of so much brain and culture. That tall, thin man, now trying to be heard with his weak and vacuous voice is Dr. Porter of Yale College; that man who does but little better in getting the ear of that vast assembly is Dr. Fisher of Yale, whose pen has been of such help to you; that tall and more portly man is Dr. Magoun of Iowa University. You recognize Joseph Cook, Dr. William Taylor, President Seelye, Prof. Egbert Smyth and his brother Newman, Drs. R. H. and Henry M. Storrs, Mrs. Pentecost and Webb, President Bartlett. That fleshy man there is Dr. Behrends; that man with full beard and the best parliamentary on the platform is Dr. Quint, of Dover, N. H. That spare man now speaking, looking so much like the model Congregationalist, is Dr. Patton, of Howard University, Washington. They say Dr. Washington Gladden is there, but I cannot show him to you. Who is that? Dr. Geo. A. Gordon, of the New Old South, an Americanized Scotchman, beloved by all. Who has best put himself in rapport with that immense audience? That is Dr. Alexander McKenzie, of Cambridge, Mass. "Where is Dr. Lyman Abbott?" you say. Down there among the reporters—that man with apparently small head and delicate features. "I would rather hear him speak than any other man here. I read him every week, and he helps me, but I have never heard him speak," says one near me. That corpulent man who has dared to violate the physical model of the Congregationalist, and who withal looks so genial and clever because, forsooth, he has more body, is the eminent Dr. Eddy, of Detroit. That man there, whom you will hear pretty soon, a man of tremendous power, called the battle-axe of the denomination West, is Dr. Goodwin. This whole article could be filled, describing with only a line the notables—men who have a national reputation—that are attending this meeting. One face we miss sadly—the face of the humble Christian scholar and educator, perhaps the man in America most revered by those who appreciate modest worth—Dr. Mark Hopkins, who for thirty years has presided over this remarkable assembly, and with such genial and lovable impartiality, that never was a ruling questioned or a suggestion by him unheeded. He has died since the meeting at Des Moines one year ago. It is estimated that there are from three to five thousand visitors who come to the city each day to attend the sessions of this meeting.

The American Board has been in a ferment for two years, occasioned by the hostility which it has manifested to the hypothesis announced as held at Andover Seminary that there might be a continued probation for heathen who have never heard of Jesus Christ. Rev. E. K. Alden, the home secretary of the American Board, believes that those who hold such a hypothesis, even as a speculation, an intellectual relief for a dark and painful problem, are thereby rendered doctrinally unfit to become missionaries in the foreign field. Several young men, students at Andover, signally Messrs. Torrey and Noyes, sons of missionaries, begging to be accepted for the work to which they have intended for years to devote their lives, are rejected because unwilling to say that they will not consider this life decisive to the heathen who have never heard of Christ. Such cases as these have put the Congregational body in a theological ferment for two years, and the regular work of the American Board at its annual meeting has been pressed and overborne by questions relating to the standard of fitness which should be required of candidates. This question broke in upon the discussions of this Board on its second day of meeting, and consumed largely its time during the whole session; the conservative wing insisting that the Prudential Committee, consisting of ten of its corporate board, shall with Dr. Alden pass upon the doctrinal fitness of candidates as it always has done; the "new departure" wing demanding that in questionable cases a council of churches shall be called to pass upon the doctrinal fitness of the candidate—at least that in some way no man shall be rejected for the foreign work who would be accepted and installed by a council over any home church. This was the question, in one form or another, that would not down, and was discussed with most remarkable ability.

One feature of the meeting was grand beyond description—that while there was such intense feeling over this mat-

ter with the two wings of the denomination, there was such sincere and prayerful interest that there should be no schism in the denomination. This Congregational body never appeared at greater advantage than in the exhibition of such a Christian spirit of tolerance with divergent views of theology. The several addresses made were masterpieces of forensic ability. They will be gathered up as permanent presentations of variant views in theology. We think that those who differ were brought nearer together by these frank, manly and catholic expressions of personal views. Dr. Alden, who has been so severely criticised, was re-elected by a handsome majority. All believe in him as a most devoted and efficient servant of the Board, while they take exceptions to his rigorously conservative views on theological issues. Rev. R. S. Storrs, D. D., the candidate of the conservative element of the Board for its president, was also elected. There is a very strong conservative majority in the Board, and we do not see how any change can be anticipated, for this Board perpetuates itself by filling all vacancies. Eleven new corporate members were added at this meeting, and it is claimed that ten of the eleven are conservatives. We should judge that eight out of every ten of the two hundred corporate members were men above sixty years of age, and men in the serene of life are not likely to look with much favor upon "new departure" views. As the churches have no representative relation in this American Board, and cannot say who shall and who shall not be members thereof, and can bring no influence to bear except by criticism or moral pressure, it seems that the hope for change in the theology and methods of the Board are, very largely, visionary and illusory.

The Woman's Board of the Congregational Churches held most interesting and inspiring meetings at the same hour Wednesday that the American Board was in session. Several returned lady missionaries were present, with three ladies just commissioned for new fields. So great was the interest of the ladies to hear, that an overflow meeting had to be held to give all who desired a chance to listen. A thrilling meeting for missionaries and their children was held on Thursday afternoon. On Thursday evening the sacrament of the Lord's Supper was administered, and it was necessary to open four of the largest Congregational churches in the city for this purpose. The reports of the foreign secretaries of the several missions under their charge are most interesting and encouraging to enlarged missionary zeal by all denominations. These reports are printed separately and in the weekly publications of the body. It is a remarkable fact that the contributions of the churches to the great cause of foreign missions has not materially diminished during this theological friction.

We are surprised at the misapprehension of what is known as the Andover hypothesis. Andover does not use the phraseology "second" or "future" probation, but the term "continued probation," and this is held as a permissible supposition not for those who have heard of Christ, but only for the heathen, infants, the lunatic and the idiot—those who have never had the historic Christ presented to them, or reached the status of moral and intellectual discrimination where they were competent to choose and accept the Christ. If we are conscientiously opposed to this hypothesis, should we not be so just as to state correctly the tenet that we antagonize? Very much of misapprehension in this matter is directly due to a misunderstanding of the technology, and by those who believe that this hypothesis is not controverted by the Scriptures.

Springfield is a beautiful city. It is made especially genial and habitable at the present time because at the last election a "no-license" vote was carried, and a "no-license" vote is being executed. We did not see indication of a single person, in our strolls about the city, under the influence of intoxicants during the whole meeting. We would we could transport this state of things home with us. The people of the city did the matter of entertainment with most royal munificence and perfectness of arrangement. We never saw it done so well. On the whole, it was a great meeting. If we could take in about four such every year, we should do better missionary work at home. We have learned anew the lesson of Christian self-sacrifice, love, charity, and perhaps now the greatest of these, tolerance.

PERSONAL AND MISCELLANEOUS.

Bishop Foster has removed his residence from Rutland St., Boston, and his present post-office address is Elm Hill Avenue, Boston Highlands.

The Boston Young Men's Christian Association, under the suggestive title of, "Lecture Hours and How to Spend Them," publishes a neat little vest-pocket tract, presenting its various opportunities for study, for hearing in-structive lectures and discourses, and for wholesome recreation.

A new temperance concert exercise for harvest occasions and thanksgiving services, by Miss E. L. Benedict, has been published by the National Temperance Society, 58 Beade St., New York. It consists of songs, recitations, and family games, adapted to Sunday-schools, day-schools, juvenile temperance societies, and family gatherings. 60 cents per dozen.

A very pretty little paper, filled with excellent religious news articles, contributions, selections and short editorials, etc., is published monthly, in Evanston, Ill. It bears the title of the *Methodist Young People*, and is the organ of the Young People's Methodist Alliance. It is edited by Henry Dale, whose office is 1022 Monroe St., Chicago, Ill. The Alliance seems to have quite a number of auxiliaries in the Rock River and Michigan Conferences.

We are indebted to Rev. A. F. Hoyt, of Albuquerque, for a copy of the "Journal of the New Mexico Mission," for its sessions in 1885 and 1886. The last occurred at Albuquerque, Oct. 7 and 8 last year, under Bishop Warren. The mission had then nine ministers and 209 communicants and probationers. It had 461 children in Sunday-schools, and gives evidence of vigorous aggressive work in a very necessary and hopeful field.

The *New England Historical and Genealogical Register*, for October, contains a fine engraving of Hon. Chas. Adams, Jr., with a sketch of his life by Rev. J. H. Temple. Mr. Henry F. Waters continues his interesting "Gleanings in England." The genealogies of several important families are given, and many very suggestive "notes and queries," with the proceedings of sister bodies and the necrology of the society.

Bishop Foster has returned from his long episcopal tour to the Pacific Conferences very much exhausted. He will hardly be in a condition to render official services before the fall meeting of the Bishops and the sessions of the Missionary and Church Extension Boards. Our brethren will therefore spare him the necessity of responding to letters seeking his aid in the pulpit.

The interesting address of Rev. T. A. Goodwin, D. D., of the class of 1849 of the Indiana Asbury, now De Pauw University—containing reminiscences of the early days of that institution—given at the late semi-centennial celebration of the University, has been published in pamphlet form, with the historical addresses also delivered on the occasion. It makes an instructive document for preservation.

The *Christian Advocate* announces the death, in Brooklyn, N. Y., of Mr. Samuel Halsted, for many years at the head of one of the most effective and fruitful "praying bands" in the church. He retired from business some years since to devote himself to active service in the Master's cause. He was greatly esteemed, and has seals of his practical ministry in many places. He was not unknown in some portions of New England.

The *Citizen*, of which Mr. A. M. Bridgman is manager, is published weekly at 5 Somerset St., Boston, in the interest of the Law and Order League, and of the "temperance issue" generally. It seems to be published with excellent taste and marked ability. The number for Oct. 1 gives, in a table, the votes of the Massachusetts senators, last year, upon each of the proposed temperance measures. It is a very wholesome and suggestive list for temperance voters to study, just at this hour.

Among the sudden deaths of conspicuous men, last week, no one was more impressive than that of ex-Governor W. B. Washburn. He suddenly expired on the platform of the American Board at its session Wednesday morning. The Governor was one of the best-known and esteemed citizens of the State. He has filled his chief offices, as legislator, representative and senator in Congress, and for three sessions discharged with marked ability the office of chief magistrate in the commonwealth. He was a Yale graduate, and trustee of the college; a devoted Christian, and every way a noble, faithful and honorable man. He had nearly reached the age of 68.

A correspondent of the Rock River Conference writes:—

"The Rock River Conference closed its first day this year with a terrible sorrow. Rev. William Augustus Smith, D. D., a man of great worth, dropped dead in his home, within a moment's warning. He had just finished three successful years at Centennial Church, Rockford, and was greatly beloved by all who knew him. He was born at Brockville, Canada West, May 27, 1834, and died Oct. 1, 1887, a bright and useful man, having labored in the pastorate for thirty years. He was secretary of his Conference for sixteen years. The Conference attended his funeral in a body, and a very large delegation attended the remains to Rose Hill near Chicago, where he sleeps the sleep of the blest. One of his last words was, 'I am glad to be here, and I am glad to see you all.' Dr. Smith was scholarly, zealous, kind-hearted and beloved by all."

Rev. F. N. Upham writes of his venerable grandfather:—

"We returned last evening from Fairhaven. Grandfather Upland celebrated his 88th birthday, Tuesday, Oct. 4. Grandfather, as bright as he ever was; keeps up with the times both in church and state, and is enjoying a happy old age. 'Aveventure it is light.' His health is very good, and if it were not for rheumatism in his knees, which confines him to a wheel chair, he would be saved. He says he should take an appointment some where if he could only walk. He celebrated his birthday by inviting in his friends and neighbors. Tuesday evening, seated in his chair, he preached to over a hundred people, who came from all the country about his home. He took great pride in the fact that he had an entirely new sermon for the occasion. The text was the familiar one: 'There is no other name given under heaven or on earth whereby we must be saved.' In old Methodist style, and with his usual clearness and force, he preached. The effect on the company present was marked. His bow still shined in strength. He wishes me to give you his love, and assurances of respect for the HERALD, which he has taken since it began."

Bro. Upham adds another interesting personal:—

"I called on Dr. Fox. He is in improved health, but is not able to do any work. He reads nearly all the time, but cannot write. He is able to go to church once every Sunday. He has a very good sense, and is very kind. He says he should take an appointment some where if he could only walk. He celebrated his birthday by inviting in his friends and neighbors. Tuesday evening, seated in his chair, he preached to over a hundred people, who came from all the country about his home. He took great pride in the fact that he had an entirely new sermon for the occasion. The text was the familiar one: 'There is no other name given under heaven or on earth whereby we must be saved.' In old Methodist style, and with his usual clearness and force, he preached. The effect on the company present was marked. His bow still shined in strength. He wishes me to give you his love, and assurances of respect for the HERALD, which he has taken since it began."

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Mr. Beecher in his freedom of utterance, his ready wit, and personal magnetism.

A considerable amount of news from the Conference is unavoidably crowded out of this issue by the pressure upon our columns. It will all appear next week.

Mr. Editor: In the HERALD of Oct. 5, Captain Crawford makes a statement of his effort to extinguish the debt on the Broadway Church, South Boston, explaining the unexpected deficiency. He says of the subscribers "the list of delinquents would astonish the readers of the HERALD." In making this public assertion our good brother did not mean to afflict those who have in good faith paid their subscriptions. But this declaration must have this effect: for the subscribers of the HERALD are publicly made in the Boston Preachers' Meeting, supplemented, if I mistake not, in an open session of the New England Conference, so that the names of the ministerial subscribers are well known. The remark of Bro. Crawford throws suspicion on the whole list. It intimates that persons of high standing are dishonoring their own pledges, and that the publication of their names would be regarded as an ungracious proceeding, and that no objection to the publication of the names of those preachers who have honorably paid in full.

DANIEL STEEL.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—The Preachers' Meeting elected the officers for the next six months: President, T. C. Watkins; vice-president, J. O. Knowles; secretary and treasurer, J. O. Knowles; assistant secretary, F. N. Upham; Dr. Knowles presented a paper on the "Best Method of Making Ministerial Appearances." Next Monday Dr. McKewen is to give a paper on the same subject.

Tremont St.—The church was crowded Sunday evening, Oct. 2, to hear Pastor Brodbeck in the first of his sermons on historical characters—"Abraham the Wayward." Nine seekers were at the altar, and there were five conversions. Six sinned on probation and two by letter.

Southbridge.—Mrs. Mary Minott, of Southbridge, lately deceased, left by her will \$1,000 to the town library, the income to be used for the purchase of Methodist and religious books; \$200 to the trustees of the Methodist Episcopal Church in Southbridge, the income to be devoted to the relief of the poor of that church, preference being given to poor widows. She made the Southbridge church her residuary legatee. We understand that the amount that will be realized from the remainder of the estate will be small.

Milbury.—An excellent Sunday-school missionary concert was given, the special field considered being China. The pastor, Bro. Townsend, gave an outline of the history of the mission. The hymns and recitations all had reference to mission work. A delightful tea meeting was held by the W. F. M. S., on Tuesday evening, at the house of Mrs. W. T. Paine. Mrs. Townsend, wife of the pastor, was chosen president.

NORTH BOSTON DISTRICT.
Waltham.—Oct. 2, eleven persons were received into full connection by the pastor, Rev. J. M. Avann, twelve were received on probation. In the evening six others were converted. At an adjourned quarterly conference, held Oct. 5, the trustees of the church who were incorporated as a self-perpetuating body, resigned their places, and upon the nomination of the pastor a new board was elected in harmony with the provisions of the Discipline.

LYNN DISTRICT.
Peabody.—Bro. Phinney received into the church on the first Sunday of the month nine persons into full membership, and four on probation.

Topsheld.—Harvest Sunday was duly observed last Sunday. The pastor preached in the morning from Job 12: 2: "Speak to the earth, and it shall teach thee." A profusion of fruits and flowers decorated the platform. In the evening the Sunday-school gave a fine harvest concert.

Isis.—Special services of much interest are being held—four days' meeting, with afternoon and evening services, and preaching by Revs. Dr. Mansfield, Gracey, Pomeroy, and other neighboring pastors.

Walnut St., Chelsea.—Dr. Dorchester received twenty-seven into full membership, three by letter, and four on probation, Sunday, Oct. 2.

Malden.—Ten were received from probation, Oct. 2, six by letter, and nine on probation.

Winthrop.—The Sunday-school Institute of the Lynn District will be held with this church on Thursday, Oct. 20. The programme is published in another column.

Newburyport, Washington St.—The presiding elder visited this church, Sunday, Oct. 2, and held a love-feast for the general conference. It was largely attended, and the meeting was of great power. At the close of the love-feast two rose for prayers. Pastor and people are looking for a revival.

SPRINGFIELD DISTRICT.

Northampton.—Rev. C. M. Melden preached a rousing temperance sermon to a crowded house last Sunday evening, after which Prof. Pillsbury offered a series of resolutions warmly commending Mayor Hill and the chief officers for their efforts to enforce the laws suppressing the saloons during the past year.

Chilmark.—The Oxford League of the Central M. E. Church last week selected the following officers: President, F. H. Norton; vice-presidents, Samuel Craig and Josie C. Whitaker; secretary,

Cora Warren. The society is quite prosperous.

Greenfield.—Sunday, Oct. 2, seven adults, recently converted, were baptized by the pastor, Rev. G. M. Smiley, ten were received on probation, and six into full membership. A deep religious interest prevails.

Coleraine.—Rev. Ichabod Marcy, of Somerville, the only living original member of this church, has been spending a few days here, and Oct. 2 preached in the afternoon, and in the evening gave a sketch of the rise of Methodism in this place to large and interested audiences. Sept. 25 introduced the new Hymnal in the general services. During the past week the parsonage committee have put a new Elmwood range into the parsonage. A good spiritual interest prevails, and some have asked for prayers and begun a Christian life.

N. E. SOUTHERN CONFERENCE.

NORWICH DISTRICT.

Mystic.—Since the present pastor, Rev. J. W. Presby, has been in this place, the parsonage has been painted and put in good repair outside and the bills all paid. The expense was about \$60. They contemplate painting the church and making some improvements in the inside of the parsonage very soon. The pastor's son, nine years old, was converted at Willimantic camp-meeting, and has been received on probation in the church. The attendance upon, and interest in, the means of grace is good and increasing. They are praying and working earnestly for signs of refreshing from the presence of the Lord. They have recently started a young people's prayer-meeting, which is led by the young people in town. They have also organized a local circle of the C. L. S. C., and several are pursuing the course of study. Last week Bro. Amos Barnes, who has been about sixty-four years a member of the Methodist Episcopal Church, celebrated his 85th birthday. In the evening they had a prayer-meeting at his house, which was a season of great interest.

South Manchester.—Here they have been engaged in a no-license campaign; the pastor, Rev. D. P. Leavitt, preaching a powerful sermon the Sabbath before election. Under the plea that the no-license law had not been enforced last year, some who voted for temperance measures in other years cast their votes this year for license. By this false method of reasoning, Manchester, "beautiful for situation," has gone over to the license ranks. It is sowing to the winds and reaping the whirlwind. Five sisters of this church have died within nine weeks: Mrs. Julia A. Lewis, Mrs. Mary Burns, Mrs. Gladys H. Ingraham, Mrs. Parna D. Bartlett, and Mrs. Warren Bidwell. The camp-meeting had a quickening effect on the church members who were present. Some made a new start, and several have been converted since the meeting. There is a good interest now in the social meetings. The Woman's Foreign Missionary Society and Sunday-school are doing nobly for missions, and nearly forty dollars have been raised for Home Missions. The superintendent of the Sunday-school, Bro. Robert N. Stanley, son of Rev. E. S. Stanley, is deeply interested in missionary work.

VERMONT CONFERENCE.
ST. ALBANS DISTRICT.
The first note in connection with the "Million for Missions" from this district, comes from Franklin, which reports that on Sept. 25 its apportionment of \$100 was more than met. We shall be glad to chronicle more news of the same kind. Bro. Chauncey Temple, the superintendent of the Sunday-school in the same place, has recently made that institution a present of a library numbering 217 volumes.

On Sept. 25, four persons were received into membership with our church at West Enosburg, making, since Conference, thirty-seven from probation and four by letter.

From the 17th to the 22d inst., Rev. Joshua Gill, of the New England Conference, is to hold a series of meetings for the promotion of holiness at Essex Centre. Bro. Wedgeworth hopes for a large attendance, and his people offer free entertainment to visiting ministers and their wives.

Rev. A. W. Ford reports the following as his work on three consecutive Sundays in September: On the 4th, received sixteen into full connection with his own church at Georgia and North Fairfax; on the 11th at Grand Isle received thirteen into full connection and baptized one young man; and on the 18th baptized four in his own church, and received them on probation. Bro. Ford is successful wherever he goes.

The work of church repairs at Montgometry goes on steadily. A new carpet for the audience-room has been purchased, and Mr. Harvey Brown, of Toledo, O., whose gift of \$100 has been referred to in these columns, has been ordered a memorial window for the church out of regard to the memory of his parents; and with all this, spiritual refreshing is enjoyed.

Rev. A. E. Drew, of the New England Southern Conference, is on a visit to Fairfax, his own home, and has rendered Bro. Folsom kindly help, and given the people great pleasure by preaching the Word on the Sabbath.

At Fletcher the winter's work is begun by a series of meetings, Bro. Culver and Ford assisting.

Among other satisfactory features enjoyed at Underhill, are the following: Since Conference three baptized and seven received into full connection; several professed to enter into the blessing of sanctification; the Sabbath-school enjoying a largely increased attendance; and \$50 expended in the purchase of new books for its library.

At Grand Isle, on Oct. 2, Bro. G. L. Story took the collection for missions.

The apportionment was \$40. The collection taken amounted to \$54, and enough more is expected to raise the amount to \$60. This charge is without a pastor, but Bro. W. E. Allen, a local preacher whose home is within its bounds, is filling the pulpit most acceptably.

MONTPELIER DISTRICT.

Reverals of a most hopeful character are in progress at Groton, East Orange, Plainfield and Williamstown. Fuller details will be given when the results are more definitely known.

The district preachers' meeting at Barre was well sustained and profitable. The plan of the association to correspond with the brethren in advance, and announce only such as pledge themselves to be present and do the work assigned them, has resulted in securing a better attendance and more thoroughly-prepared papers.

Bro. A. T. Bullard was present all through the preachers' meeting at Barre, and took an active part in all the exercises. He preached Tuesday afternoon a sermon on "Regeneration," which, for nice discrimination of thought and effectiveness in delivery, could hardly have been exceeded in his palmist days. Bro. Bullard will be 84 years old in December.

The Orange County S. S. Convention at Chelsea was a marked success. Every topic was ably discussed, and all the time profitably filled. Among the good things furnished for the occasion, was an address by Bro. N. W. Wilder, of Newbury, on the topic, "All the Church in the Sunday-school," and papers by Bro. W. M. Gillis, of West Fairlee, on "The Power of the Sunday-school," and Bro. F. W. Hamblin, of Williamstown, on "That Big Boy." Bro. J. A. Sherburn, of Chelsea, in whose church the convention was held, gracefully welcomed the workers to the hospitalities of the town, and as fellow-workers "in the kingdom and patience of Jesus Christ."

MAINE CONFERENCE.

PORTLAND DISTRICT.

The long-looked-for "History of Methodism in Maine," by Dr. Stephen Allen and Rev. W. H. Phillips, has been published, and is beginning to find its way into our homes. The book is a heavy volume of 932 pages, including the history of both the Maine and East Maine Conferences. The work of compiling the historical data and editing the book has been evidently a labor of love on the part of the editors. The early history of Methodism in this State reads like a romance of knightly times, with every itinerant a hero; and the Methodism of today will do well to catch the spirit of those days of daring and devotion. The book should be in all our families, and the boys and girls encouraged to read it, that they may know more of their royal ancestry. Much of our church history that would otherwise have been lost, has been gathered in this volume to be preserved as a perpetual inspiration to pluck, push and enterprise. Maine Methodists owe a debt of gratitude to Bros. Allen and Phillips for their painstaking and successful effort, and should show their gratitude by placing the valuable book in their homes.

Two heads of families have been baptized the past two Sabbaths at South Berwick. One arose for prayers at the evening service last Sabbath. The Young People's Circle has booked Nella Brown Mitchell, Dr. Henderson, Revs. C. B. Pihlsson, D. W. Le Lachur, and Theodore Gerrish for a concert and lecture course this autumn.

The parishioners of Rev. C. M. Abbott, of Livermore, last week, and prepared materials for a rag carpet for the parsonage.

Rev. E. T. Adams, presiding elder of Lewiston District, with Bros. Witham, McIntire and Davis, have been making a missionary tour among the outlying towns in his district with good results. On the Mason and Albany charge five arose for prayers during the quarterly meeting services, and at Upton several were received into the church.

The quarterly meeting at Andover was one of special interest.

Dr. Stone baptized eight young men and women, and received eight into the church at Kent's Hill, Oct. 2. God is remembering the church and school at this place, and blessing their efforts with success. The school progresses smoothly. Good exercise, good air, and consequent good health, with a good conscience, go far to make good students. Of these Kent's Hill continues to have a remarkable number.

Mrs. Williams, of Augusta, the efficient Conference secretary of the Woman's Foreign Missionary Society, has felt compelled to resign her position, and Mrs. H. M. Humphrey, of Chelsea Street, Portland, has been selected to fill the place, than whom no better choice could be made.

Church Register.

HERALD CALENDAR.

Eastern Conf. Min. Assn., at Rockville, Oct. 17-19	Rockland Dis. Min. Assn., at Rockville, Oct. 17-19	Bangor Dis. Min. Assn., at East Corinth, Oct. 17-19	S. S. Convention, at West Fitchburg, Oct. 20-22	E. Rockport Dis. Min. Assn., at Eastport, Oct. 20-22	Prov. Dis. Min. Assn., at Middletown, Oct. 24-26	Preachers' Meeting, at Underhill, Vt., Oct. 24-26	Young People's Convention, at the Temple St. Church, Boston, Oct. 26
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POST-OFFICE ADDRESSES.
Geo. W. Stearns, M. D., 65 Appleton St., Holyoke, Mass.
Rev. W. A. Wright, Liebig Str., 9 Leipzig Germany.

THE PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION will hold its fall session in Middlebury, R. I., Oct. 24-25.

PROGRAMME.
Monday evening, sermon by J. H. Nitting.
Tuesday addresses by F. D. Blackstone, S. H. Day.

ESSAYS: How to Reach and Retain our Young People, J. A. L. Rich, G. W. Hunt; The Attraction of the Church, G. W. Hunt; What is the Present Most Pressing Need of the Methodist Episcopal Church? C. L. Goodell, H. Tucker; Exegesis—Matt. 18: 20; Prohibition in R. L. S. M. Beale, A. W. Kingsley; Pastoral Visiting, F. C. Newell, C. H. Ewer; Missions—Duty of the Church, B. W. Hutchinson; Missions—Exegesis—Col. 1: 20, C. N. Hinckley.

The first-named in the above to write, the second to lead in the discussion.

W. V. MORRISON, }
D. A. WILSON, } Com. H. W. LOCKLEY.

NORTH BOSTON DISTRICT PREACHERS' MEETING AND SUNDAY-SCHOOL CONVENTION, at the M. E. Church, West Fitchburg, Wednesday and Thursday, Oct. 19 and 20.

PROGRAMME, October 19.
At 10:30 a. m., Devotional Exercises, conducted by J. H. Tompson; 10:30-11:30, How shall we Save our Young People to the Church, and Attract others from Without? P. O. Super and F. A. Everett; 11:30-12:30, The Need, and the Best Method of securing true Church Loyalty on the part of our Membership, C. F. Rice and J. Mudge; 12:30-2, Dinner.

At 2-2:30 p. m., How shall we Secure a more Aggressive Type of Preaching? J. N. Short and E. P. King; 2:30-3:40, Our Church Benevolences Essential to our Work, How to secure a Proper Interest in them on part of Preachers and Membership, J. M. Avann and E. A. Smith; 3:40-4:15, Popular Lectures concerning the Doctrine of Providence, R. H. Howard; 4:15-5, Is the Rising Money by Fairs, Entertainments, etc., conducive to the True Prosperity of the Church? D. Atkins and J. A. Day. At 5:30, sermon, W. N. Richardson.

Care has been taken to arrange a good programme. It is hoped that every preacher on the District will be present, if possible. Entertainment for all who will come, from 5:30 until 10:30 p. m. through the Brethren whose early trains do not stop at West Fitchburg can come to Fitchburg and take horse-cars.

PROGRAMME, October 20.
At 9 a. m., Devotional Exercises, conducted by Rev. F. A. Everett; 9:45, Review of Dr. H. Clay Trumbull's "Teachers and Teaching," Rev. James Mudge; 10:15, How to Promote Church Benevolence, Rev. S. C. Chace; 10:45, How to Reach the Children, Rev. A. M. Osmond; 11:15, The Relation of the Sunday-school to the Church, Rev. C. F. Rice; 11:45, Opening and Closing Exercises of the Sunday-school, M. N. Davis.

At 1:30 p. m., Children's Classes, Rev. E. P. King; 2, What can and should the Sunday-school do for the Church? Cause? Rev. R. H. Howard; 2:30, The Possibilities of Childhood, Rev. W. N. Richardson; 3, Best Means of Increasing the Attendance on the Sunday-school, Rev. J. H. Tompson; 3:30, Questions, Rev. S. C. Chace; 4, Address by Former Pastors, 6:30 p. m., Jubilee Service, Historical Discourse, Creation of Mankind, Addresses by Local Pastors; Monday, 7:30 p. m., Reunion of the District, Tuesday, 7:30 p. m., Reunion of the District, Wednesday, 7:30 p. m., Reunion of the District. For programme see HERALD of September 21.

QUARTERLY MEETINGS.

NEW BEDFORD DISTRICT—THIRD QUARTER.

8, 9, Nantucket; 10-12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

IMPORTANT.

When visiting New York City, save baggage Express and Carriage Hire, and stop at the Grand Union Hotel opposite the Grand Central Depot. 600 Handsomely Furnished Rooms at \$1 and upwards per day. European plan. Elevators, and all modern Conveniences. Restaurants supplied with the best. Horse, stage and elevated railroads to all depots. You can live better for less money at the Grand Union Hotel than any other first-class hotel in the city.

Business Notices.

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

The following unique quatrain, written in honor of the memory of Samuel Hoar by Emerson, describes a type of character as desirable as it is rare in all but Christian society:—

"With beams December's planets dart
His cold eye truth and conduct scanned;
July was in his sunny heart,
October in his liberal hand."

If any man's heart is not a temple of the Holy Spirit, the fault is all his own. The law which governs the gift of that Spirit to man, as stated by Christ, is: "He that asketh receiveth." How monstrous, therefore, is the sin of the soul which will not ask for that greatest of all gifts, the abiding presence of the indwelling God!

Why does a truly good man instinctively turn from the society of bad men? It is because "goodness has instincts, and is repelled from selfish minds by a sense of something in them unlike itself." Hence he who is fascinated by wicked men proves his own lack of thorough goodness; while he who is drawn, as by magnetism, toward good men, gives fair evidence that he is himself possessed of goodness.

Christ says to every believer as He did to His disciples when sending them on their first mission, "Freely ye have received, freely give." Hence to get more, one must give of what he has to others. Clement of Alexandria, illustrating this duty, said, "Wells when pumped out yield purer water, but that of which one partakes turns to putrefaction. . . . Thus by teaching one learns more; in speaking one is often a hearer with his audience. For the Teacher of him who speaks and of him who hears is one. He waters both the mind and the word." Therefore

"trust ye
Who turn God's gifts unto the giver's praise,
His smile hath prompted and will bless your ways."

Discouraged! How many there are plodding along in life's journey pressed down and heavily burdened with discouragement! How dark, dreary and sad everything appears! Life under such circumstances often becomes a burden, and in some instances death is even preferred to life. In one such instance an individual had resolved on closing life by suicide. When about to carry his purpose into execution, he met a poor but worthy person, who asked for pecuniary aid, being in a destitute, suffering condition. He relieved the suppliant's necessities, which called forth such hearty thanks from the recipient, that it awakened a new thought in the mind of the despondent, that there was something worth living for after all—doing good in helping the needy and making others happy. He resolved on this course, and he was ever after a happy, useful man. His discouragement at once vanished, and life assumed a great, real importance. Try it, ye discouraged ones, and you will find yourselves in a new life, full of joy and gladness, hopeful, peaceful, and useful. Oh, the bliss of doing good! What a glory it gives to life! The darkened skies give place to a bright, sunny, joyous day.

HERE AND THERE.

We sit beside the lower seat to-day—
She at the higher.
Our voices falter as we bend to pray;
In the great choir
Of happy saints she sings, and does not tire.
We break the bread of patience, and the wine
Of tears we share.
She tastes the vintage of that glorious vine,
Whose branches fair
Set for the healing of all nations are.
I wonder is she sorry for our pain,
Or, if grown wiser,
She, wondering, smiles, and counts them idle, vain.
These heavy sighs,
These longings for her face and happy eyes,
Smile on, then, darling, as God wills is best.
We lose our hold,
Content to leave thee to the deeper rest,
The safer fold.
To joy's immortal youth while we grow old:
Content the cold and wintry day to bear,
The icy wave,
And know thee in immortal summer there,
Content to give thee to the Love that gave.
—Susan Coolidge.

REMINISCENCES.

BY REV. N. D. GEORGE, D. D.

NATICK.

[Continued.]

At the Conference held in Lynn, April 6, 1880, Bishop Ames presiding, I was returned to Natick. On the whole, things passed along very pleasantly so far as the church was concerned, that year. There was good attendance and good attention to the Word, a good Sunday-school, and the utmost harmony between minister and members. At one period during the winter some extra means were used, and everything seemed to indicate a good revival work, but the old-time brethren could not well refrain from expressing their feelings in regard to the pride of the church, meaning, as interpreted by the modern brethren, organ, carpets, etc.; and the latter being a little too sensitive, it tended to destroy union of effort, and but little was accomplished. But a new and unlooked-for interest was about to be awakened, as the following will show.

Mr. B., the minister of the Universalist society, had left the town, and Mr. J. B. Smith had been hired to take his place. I had pursued a pacific course toward Universalism while in Natick, making no direct attack upon it or its

ministers, and was not a little surprised to find large red posters all over the village, and one in my own yard on a cherry-tree close to my door, which read as follows:—

Review

OF A BOOK! UNIVERSALISM NOT OF THE BIBLE!
A compilation of Fallacy, Misrepresentation, and Gross Recklessness to the rules of respect and decorum, by Rev. N. D. George of the Methodist Church, will be shown up in its true colors, by Rev. J. B. Smith. Sermon next Sabbath evening, at 6:12 o'clock. Natick, Feb. 23, 1880.

This display of posters did not much intimidate me, as I had seen some service in the army of the Lord, and felt quite sure, the Lord helping, a few smooth stones might be taken from the brook, one of which might smite the forehead of this boasting man of Gath. As I could not well leave my own meeting to listen while I should be "showed up," Rev. Nathaniel Norris, a superannuated minister, then residing in the place, kindly volunteered to go and take notes. The great effort of Mr. Smith was to prove me a liar, and to do this he seized upon the following in my book: "Mr. Grosh, of Utica, an editor and minister of the order, says he preached several months without public prayers." The page on which this is found was written a hundred and fifty miles from the home of the author, when I was on the Bangor District. I was from home, when visiting the Aroostook part of the work, from two to five weeks. The most of the book under consideration was written while in that region. My method was to take books in a carpet bag from my library, such as I might need, and when I had two or three days to spare in that new country, I would say to some good brother, "If you can favor me with a room for writing during the day, I will preach every night if desired." I remember distinctly when and where the passage called in question was written. It was in the house of Bro. Parsons, in the unincorporated township called No. 11. I intended, when I should be at my home, and before the book should go to the press, to have given my authority in a foot-note, but it was forgotten. I had, however, my authority, and could produce it at any time. Mr. Smith wrote and obtained a letter from the Universalist minister of Utica, where Mr. Grosh once resided, signed by five of the trustees of the society, stating that they never knew Mr. Grosh to preach without public prayers, and pronounced the statement in the book false and slanderous. This letter Mr. Smith and his friends thought would brand the lie deeply into my character.

Having heard of the letter which was to accomplish so much, Rev. N. Norris called to see Mr. Smith, requesting to see the letter, stating to him that if the Methodist had a liar preaching to them, he wanted to know it, for he did not want to listen to such a man. The letter was produced, but Mr. Norris had left his spectacles at home, and requested the privilege of taking the letter home to read. This was granted on condition of safe return. The letter was passed to me, and thus a copy was obtained.

The time for my defense was Sunday evening, March 15, 1880. It was a very warm evening, and the house was densely crowded at an early hour. The heat required the raising of the windows, and it was judged that a hundred who could not enter, were outside listening to the speaker. I opened by saying that the work of the evening was not of my seeking. My character had been rudely assailed, I having been held up, as far as possible, to the scorn of the public by posters scattered over the place, and the efforts of two evenings by a man calling himself a gospel minister, to brand me with lying and other sins. My reputation is worth something, not only to myself, but to the church of which I am a minister. I am soon to leave for another place, and what will be the influence in my new field of labor if it should be known that I was publicly branded as a liar, and did not vindicate myself? I had not assailed Mr. Smith or the Universalists of Natick, but circumstances had forced me to come before the public in self-defense. I first read the poster which had been scattered over the place, and commented upon the language. I then read the Utica letter, showing that it was but a negative, and therefore proved nothing, as many things are true of which we know nothing. To meet this negative, I read the words of Mr. Grosh himself from the *Magazine and Advocate* (Vol. 4, p. 324), where he says: "I was once conscientiously opposed to all public prayers. I preached several months without them." I then inquired if, with this testimony from Mr. Grosh himself, I was to be counted a liar for what I wrote in my book? Mr. Smith and followers were present. There was quite a stir in the congregation, and many eyes were turned towards Mr. Smith, whose face did not wear a very brave look just then. It was the sword which decapitated the boasting Goliath.

Another thing he asserted and dwelt upon, was, that if a Universalist minister had treated another denomination as I had treated the Universalists, he would be expelled from the order. I had then in possession files of the *Trumpet*, edited by T. Whittemore, from 1829 to 1840; also files of the *Gospel Banner* for two years, edited by Mr. Drew, besides a score or two of other Universalist papers. These contained a vast amount of ammunition for the contest as Mr. Smith had inaugurated. They contained the vapors of depravity and the lowest scurrility of the order sent forth, not by fugitive scribblers, but by representative men, editors and ministers. The charge of lying was disposed of in about fifteen minutes, and the next in order was to show the treatment that other sects received from Universalists, by numerous readings from their papers, showing that Universalists were the last people in

the world who should complain of abusive treatment by the press. In addition to cuttings, there were selected, marked and numbered, a score or more of papers which were placed upon the pulpit handy for use, and in reading the low and scandalous stuff they contained, I would inquire, "Has Mr. W. been expelled from the order? Has Mr. D. been expelled from the order?" etc. It was perceptible that the sympathies of the audience were with me, inasmuch as I had been thrown upon the defensive by the rude assault of an antagonist; and I felt that God called me to make the most of the opportunity, as the people were evidently anxious to hear concerning the liberal heresy. The close attention of the people was held that night for about two hours.

Two weeks from that evening, I gave my reasons for disfellowshipping Universalist ministers. The house was again crammed with hearers. The subject gave me a wide range, and I availed myself of it, being conscious that I had truth on my side, and equally so that I had the approbation of God and Christian people. I had great freedom in speaking, and held the attention of the large audience again for two hours.

[Concluded next week.]

A NORSE LEGEND.

BY KATHARINE LENTE STENSONSON.

From far-off Norseland's silent shore,
From Sagas dim and old,
By poet's voice oft sung of yore,
By warriors brave oft told,
Of sung at feast, and oft in fight,
We glean this legend quaint to-night.

To the great king of Norway's land
Was born a daughter fair,
Whiter than lily's bloom her hand,
Softer than silk her hair;
Her voice! the bird's sweet note in kind;
Her eyes! Alas! the maid was blind.

Her eyes, though tinged with heaven's own hue,
Had ne'er those heavens seen;
She walked in night, nor did she know
That other night had been;
For, to her father's aching heart,
This purpose came, to ease her smart.

Each one who to her presence came,
Must speak no more of light;
Must live as though a darkness came
Enveloped all in night;
"Thus she will never miss," said he,
"Her sight, not knowing others see."

Thus lived she sixteen darkened years,
Nor ever heard of light;
Her father's heart pained by his fears,
She did not "miss her sight."
The whole round earth was but a place
To grope in blindly. Piteous grace!

At last, to Norway's land there came
A traveler from the east—
A man whose mighty deeds of fame
Had oft been sung at feast,
One learned deep in magic lore,
Who gave to blind eyes sight once more.

Straightway to him the father went,
Implored long his grace,
Beggings that he would consent
To see his daughter's face.
"How have ye taught the child?" said he;
"And is she longing now to see?"

Then humbly, in that presence great,
The father told his plan.
With sad, sweet smile the seer did wait
Upon the kingly man,
Then answered, "All ye must undo;
She has not yet, of sight, the clue."

"Go back, and tell her of the light,
And teach her of the day;
Roll back the curtain black as night
Which falls upon her way;
Teach her the God who made us all
Has, in Himself, no dark at all."

"In twelvemonth I will come this way;
Bring then the maid to me."
The humbled father went his way
To tell his child—"I see;
The world is full of heaven-born light;
In you, alone, is darkness—night."

Within her soul was born a love
And longing for the day;
She panted like a weary dove
For light's life-giving ray;
Her every breath was charged with prayer:
"Father, grant me this gift so rare!"

Twelve months passed by. The wise man came,
And said, in tenderest tone,
"Surely this maid is not the same—
She longs now for her own.
I touch her eyes. Lo! not my night,
But her great longing gives her sight."

O eyes, light-filled from truth's own rays,
Who look on God and live,
Whose every breath speaks forth His praise
Who, only, might give,
Whose souls grope not in twilight dim,
Who walk this earth as "seeing Him,"

About you souls in darkness lie,
Nor ever dream of day;
No healing balm for them is nigh,
Of hope no glimmering ray;
Light's flood-tide they can never find.
Alas! they know not they are blind!

Lift up your voices! Lift them high!
Sing to the world your psalm!
"The Sun of Righteousness is nigh,
God's glory dwells with man."
Fling open wide the gates of light!
Shine! till the world shall hate its night!

Shine through the blackest gloom of sin!
Shine on each sin-blind eye!
Waken a longing deep within;
Tell of the Healer nigh!
Till all the children of the day
Shall rise, to seek light's quickening ray.

Then Jesus comes, He is "the Light,
The Life, the Truth, the Way;"
And "thou wilt now receive thy sight?"
He cries to each away.
The mighty longing fills the soul;
Enough! "Thy faith—it maketh whole!"

"COMES ON PRAYER-MEETING NIGHT—CAN'T POSSIBLY GO."

BY REV. GEO. A. PRINNEY.

On the supposition that these words had not appeared in ZION'S HERALD, I write the following anecdote to all the readers of these columns.

It was my privilege last evening to participate in the anniversary exercises of the Young People's Society in the South Congregational Church of Peabody, where I heard assistant secretary

Ward, of the Y. P. S. C. E., tell the story which I am about to record. Before stating it, possibly the editor of our HERALD will allow a brief word of digression. I came home from that anniversary with the truth stinging my heart, after having heard an official statement regarding the methods, magnitude and management of the Society of Christian Endeavor, that Methodism had reached an hour of extreme peril in the neglect of her youth. Our church is in great need of a Young People's Society legally sanctioned by the executive board of the church and managed by secretaries appointed by our General Conference. I do not believe in looking on the dark side. God's side is a bright side. "In Him is no darkness at all." If we go into the future in our present condition, Methodism will not do her duty. Our delegates to New York should face this question. The Bromfield St. convention last March was a splendid achievement, and I trust the gathering this month will bring together a large force of earnest, faithful Christian workers, and be even more brilliant than the March meeting. But it must be a movement having a purpose as wide as the range of our church, and a boldness commensurate with its aim, which will press the next General Conference to some satisfactory action upon the subject of our young people in relation to religious and literary work.

What was the story the secretary told? There is a man living on the Pacific Coast who, though brilliant as a soldier in the army of the republic, "shines as the sun in the kingdom of our Father." All the military forces and the Grand Army of the golden strands arranged to give him a reception. The people planned to make it a celebration which should become historic. They were to honor him who stands next to General Sheridan in command of the armies of our nation. When arrangements had been sufficiently made, an invitation was sent to Gen. Howard, and on reading it one morning in his office, he saw that the hour for the reception was the time of the Friday night prayer-meeting. General Howard at once scribbled with his left and only hand on the top of the invitation the words, which, being intelligible to his "orderly," would be quoted in an amplified and courteous reply to the kind hearts of the Pacific coast, "Comes on prayer-meeting night—can't possibly come."

May every reader of ZION'S HERALD take this lesson-teaching anecdote to their hearts, and consecrate themselves to greater loyalty to all the means of grace. Do we not go to social services of the sanctuary too often when our feelings prompt us? If our emotions would rise with the periodicity of a sea, our presence at prayer-meeting would be more certain. Our feelings are, unfortunately, an unreliable factor with us. Do we not infrequently allow engagements of far less importance than our religious services to draw us away from the place of duty? What ordinary circumstance should keep us from going to meet God in His "holy of holies?"

When the brother who told this incident asked General Howard why he did not go, the reply came, "Why go? I couldn't go. Of course I couldn't." Oh, that God's sanctuary would get such a hold upon our hearts that "a day in Thy courts is better than a thousand," and that we would transcribe on the world's kindly profilers in letters tripling and as ineffaceable as Pilate's written on the cross: "Comes on prayer-meeting night—can't possibly go."

The Little Folks.

MY AND MY.

BY ANNA B. WARNER.

[Author of "Three Little Spades," "Casper," "Sunday All the Week," etc., etc.]

CHAPTER IX.

Tea was served out on the green lawn, just where a great tree flung its shadow and kept off the afternoon sun. A pretty round table stood there, with fringed napkins, and glass pitchers of milk, and glass dishes of berries, and a pile of dainty sponge cakes; besides brown bread and white, and a pat of yellow butter. Close by Hester's place stood a little high chair, into which Myrie bounded at one leap, and then sat winking and purring and licking her chops. Oh, how Daly laughed!

"But she'll be on the table in just two minutes," he said; "see if she isn't."

"Oh, no, she won't," said Hester; "Myrie never does."
And, to be sure, the little cat sat there all tea-time, and behaved as well as anybody at the table. Once or twice when the cake and milk came to her nose in a stronger whiff than usual, Myrie put out one soft paw and gave her mistress a little pat on the arm, and once her red mouth opened in a faint mew; but when Hester patted her head and said, "Yes, pussy, by and by," then Myrie began to wink and purr again as before. A garden without weeds, and a cat with manners—surely this was enchanted ground.

"Mother," said little Hester as the meal went on, "I don't think they know much about 'my and my,' and I thought you'd tell them."
"But, love," said her mother, "we must not be too ready to think that we know more than our visitors."

Hester blushed a little, and answered shyly,—"I thought it sounded as if they said so."

"Oh, we did!" said Orphah eagerly. "We don't know anything about it at all, ma'am."

"Never heard of it, in fact," said Daly.

"And we'd like to know," Orphah went on. "It's so beautiful to have no weeds in your garden!"

"And to have your cat not scratch your eyes out," remarked Daly.

The lady smiled.

"I believe it does help, even among claws," she said. "Well, suppose we set up a 'My and My' society, and get all the little people hereabouts to join it; and then see what nice things we can do."

Orphah and Daly looked at her with shining eyes, really so delighted to speak. Little Hester clapped her hands softly.

"I knew mother'd think of something," she said.
"We will have our first meeting, then, next Wednesday," said the good mother, smiling at her child's joy. "That is a half-holiday always, so the children will be free. And the meeting shall begin at three o'clock."

Orphah wondered if all this meant that they might come; but Daly was a mind to make sure.

"Are you going to invite me?" he said, with a boy's bluntness.

"O Daly!" cried Orphah, quite shocked, and yet secretly delighted. It is so nice to have somebody else ask our questions! But Hester's mother did not seem at all shocked.

"O yes," she said; "you must come, of course, both of you. Are there any more at home?"

"No, ma'am."
"Well, if there is any little friend you are very fond of, you may bring her."

"Is a boy wouldn't do?" questioned Daly.

"Certainly a boy would do; just as well as a girl."

"There's Rackett Loring," said Daly with a reflective air. "I don't know whether he knows anything about 'my and my'; but he doesn't about my and your. And he's dead on cats."

"Is he a special friend of yours?" the lady asked, looking amused; while Hester gave a little cry of dismay.

"Well, he is—and he isn't," said Daly. "I don't say much to him about his own affairs; but when he goes for mine, I pitch into him."

"Bring him to the meeting then, by all means, if you can," said Hester's mother; "and any other little people that would like to join our great 'My and My Society.' But everybody that comes must bring something of his very own."

"Something of his own?" said Daly. "For tea? Oh, it's going to be a picnic!"

"But people don't have picnics for tea," suggested Orphah.

"No, it will not be a picnic this time, and the things are not for tea; they may be any sort of things, only they must be your very own."

Daly went into a brown study.

"Would a book do?" he said.

"Anything will do. And the things need not be left here, unless you choose, you know. We want them first to see and to talk about."

And with that the pleasant tea drinking broke up, and the children went home.

A CONQUEROR.

How fast and close they cling,
These memories that sting;
Days pass, years come and go,
And the old and new
Of all this human tide,
Still ever do abide
Through devious wandering
These memories that sting.

Perhaps we thought one day
Somehow upon our way,
Somewhere, somewhere to find
That we had left behind
Or buried under flowers,
These memories of ours,
And henceforth we should be
Of all their venom free.

But never time nor place
Brings that forgetting grace;
We gain perhaps some height
Kiss by the morning light—
We walk with friends thereon,
And Paradise seems won;
But that moment past
Swift through the ambient air

Straight to our very heart
Flies that unerring dart,
Nowhere can we escape
The shafts of that dark shade;
No light can leave below
The arrows of that foe.
Come, then, O soul, O heart,
Turn, then, and face the dart!

Fling off the craven fears,
The trembling and the tears;
And as that hero bold
Who crushed within his hold
The bridling Austrian spears,
Crush thou these craven fears;
Thus haply thou shalt gain
That saving salt of pain.

Enslaved in bitterness,
Thus haply thou shalt press
Still further up and on;
Till higher heights are won,
Till conqueror at length,
By virtue of thy strength,
Thou standest, O my soul,
Before a kingly goal!

—NORA PERRY, in *Independent*.

For Young and Old.

Bits of Fun.
— "Mama," said a little boy, as he left his bed and crawled into his mother's room, "I can go to sleep in your bed. I know I can; but I've slept my bed all up."

— A woman has built for herself a fine house, largely from the proceeds of the hens' eggs she has sold. Her hens laid the cornerstone, as it were.

— Teacher: "Heat makes things grow larger, while cold causes them to grow smaller." Johnny (eight years old): "Is that why the days are shorter in winter?"

— Isn't it strange that a rooster should crow, and a crow should haw, and a hawk should fly, and a fly should buzz?

— Cause and effect: *Stinkins* (at Asbury Park): "What a rollicking chap the parson is when he gets in the water!" *Simpkins*: "Naturally. Everything loses its gravity in the water."

— The French tell the story of an Englishman who invited a friend to come to his home and dine with him. The friend, a Florentine monk, as the right claimant, although some are in favor of Roger Bacon. Monsieur Spoon, in his *Researches Curieuses d'Antiquité*, fixes the date of the invention of spectacles between the years 1280 and 1311, and says that Alexander de Spina, having seen a pair made by some other person, who was unwilling to communicate the secret of their construction, ordered a pair for himself, and found them so useful that he cheerfully and promptly made the invention public. According to an Italian antiquary, the person to whom Spina was indebted for his information

looked around the store in a timid way before hesitatingly asked, "Got any tacks?" "Yes, sir, plenty of 'em. How many papers?" "I guess I'll take a paper of star-board and a paper of port. I'm going a-sailing, and I want to be provided with both kinds."

Gems of Thought.

— Holiness is not the way to Christ, but Christ is the way to holiness.

— Take ye heed. To be near the life-boat is different from being in it. — J. H. Evans.

— If you desire to be crowned, strive manfully, bear patiently. — Thomas à Kempis.

— That is a beautiful saying of St. Francis de Sales, that "to obtain perfection it is not necessary to do singular things, but to do common things singularly well."

— In just that very place of His, Where He hath put and keepeth you, God hath no other thing to do.

— Duty does not *ought*. Love, without stint, does it. Love, impelled by love, is to draw the thunders of "I ought" in the music of "I delight to." — Dr. Dolinger.

— There is no such detective as prayer; for no one can hide away from it. It puts its hand on the shoulder of a man ten thousand miles off; it alights on a ship in mid-Atlantic. — Talmage.

— Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridges the tongue, refrains the hand, and tramples upon temptations. — Horne.

Full, brief or long, my granted span
Of life with love to Thee and man;
Strike when Thou wilt the hour of rest,
But let my last days be thy best.

— Whittier.
— There is no fighting on a quagmire. Faith furnishes the only solid, the only safe ground on which we can contend. Faith clothes us with the whole armor of God. Faith connects us with the Captain's station, without whom we can do nothing, but through whose strengthening we can do all things. — Jay.

— We may lose heaven by neutrality as well as by hostility; by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls. — Rev. A. L. Guss.

— A word, or the want of a word, is a little thing; but into the momentary wound of chance, so made or left, through circumstances, these thrust wider and wider asunder, till the whole round bulk of the world may lie between two lives. — A. D. T. Whitney.

Thy home is with the humble, Lord!
The simplest is the best;
Thy lodging is in child-like hearts;
Thou makest there Thy rest.
Dear Comforter! Eternal love!
If Thou wilt stay with me,
Of lowly thought, and simple ways,
I'll build a house for Thee.

Who made this beating heart of mine,
But Thou, my heavenly Father,
Let no one have it, then, but Thee,
And let it be Thy rest!

Miscellany.

The Beginning of a Christian Life.

Sometimes Christian life begins very simply. A thoughtful girl of sixteen years, living in the country at a distance from church which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." After a little thought, she added, "And I should like to live such a life." A few minutes later, she knelt down, and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman. — *Congregationalist*.

A "Good Intent Society."

A pastor in Cumberland has formed in his church "a good intent society," composed of poor persons who have no money to give, but yet desire to do something for the Lord Jesus. These give one hour in the week to some charitable work, or to some labor by which they earn a few pence which is given to the service of the Lord. Each one, according to ability, does something distinctly for Jesus. These people find a blessing in so doing. Should we not each one regularly and systematically set aside a portion for our Lord and Saviour, and say, "This is David's spoil?" — *Exchange*.

Morning Bible Reading.

The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business

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[Continued from Page 1.]

the persons buried there, only as tradition has preserved them, as in the cases of Abraham, Rachel, Joseph, Absalom, Hezekiah, and some others, though Absalom's body did not reach its tomb. Nearly all that is recorded in the books of Kings as characteristic of the Hebrew people, has been found on various stone monuments in recent times.

After the return of the Jews from their captivity, we must look to Persian sources for their history, as they seem to have followed agricultural pursuits during the two centuries they were under the Persian rule. As they then made no history of their own, but kept friendly intercourse with Babylon, and Egypt, and Phoenicia, and Greece, the then ruling powers, their history is left blank, only as it is recorded in the books of the Apocrypha. The Samaritans and the Maccabees had no knowledge or consent of the Jews themselves, and it has been left to the last twenty years to recover to us these records of unspeakable value.

The Week.

AT HOME.

The Baltimore & Ohio Railway Company has severed its relations with the telegraph company of the same name, and been consolidated with the Western Union.

The Vanderbilt Library for the employees of the New York Central road, has been opened in New York city.

Prince de Talleyrand of France is visiting this country.

Hon. John B. Finch, president of the National Prohibition committee, died suddenly in this city on the 3d inst.

The New Hampshire House of Representatives has adopted an amendment to the Hazen Railway bill authorizing the Boston and Maine road to lease the Northern, and the Boston, Concord and Montreal roads, and passed the bill. Charges of bribery and corruption are being investigated.

Rev. Dr. Parker gave a glowing eulogy of Henry Ward Beecher at the Brooklyn Academy of Music on the evening of the 4th.

Ex-Congressman W. R. Cox, of North Carolina, has been selected by Gov. Porter as Assistant Secretary of State.

The steamer "California" sunk in Lake Michigan; fourteen lives are supposed to have been lost.

The Peabody Educational fund has increased to over \$250,000, permitting an annual expenditure of over \$70,000.

Ex-Governor Washburn died suddenly at Springfield, on the 6th, while attending the session of the American Board. He was 67 years old.

The losses by fire during September in this country foot up to \$97,900, against \$6,500,000 for the corresponding month last year.

Bishop Perry of Iowa has declined the bishopric of Nova Scotia.

Sir Thomas Henry Gratton Esmond and Arthur O'Connor, M. P., spoke before the rule to 3,000 persons in Cooper Union, New York city, last week.

Judge Manning, U. S. minister to Mexico, has resigned.

Ernest B. Grant has been appointed shipping commissioner at this city.

Arthur H. Snell, paying teller of the Fulton Bank of Brooklyn, has been arrested for cashing checks which he knew to be worthless, presented by confederates.

Yellow fever has broken out at Tampa, Fla.

A warm public welcome was extended to Gen. Faine and his wife, the owner and designer of the "Volunteer," in Faneuil Hall on Friday evening. Speeches were made, and the large audience joined heartily in the congratulations.

A hearty reception to Sir Thomas Gratton Esmond and Arthur O'Connor, esq., the visiting members of Parliament, was given at the Boston Theatre in this city Sunday evening. Gov. Ames presided.

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